

بِرُّ الْوَالِدَيْنِ

KINDNESS *to* PARENTS

Imam Muhammad Tartusi
Imam Abdur Rahman Ibn Jawzi

English Translation

Rafiq Abdur Rahman

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Biography of Imam Tartushi رحمه الله عليه

Introduction

He was Muhammad ibn Walid ibn Khalaf ibn Sulayman ibn Ayyub al-Fahri al-Andlusi at Tartushi. His kunyah was Abu Bakr. He was an Imam, a jurist, a scholar, an ideal, an ascetic, a Shaykh of the Maalik school and a man of letters of Iskandariyah. He also had the kunyah Abu Zindaqah.

Imam Qurtubi رحمه الله عليه called him the faqih (jurist) of his times.

He was born around 451 AH. He was blessed with the company of Qadi Abu Walid in the city Sarqast. He acquired knowledge from him and was awarded a certificate and permission to spread the knowledge. Then he performed hajj and visited Iraq.

In Busrah, he learnt sunan Abu Dawud from Abu Ali Tastari and acquired more knowledge from the respected scholars of Baghdad. He learnt jurisprudence or laws of Islam from the Shafi'i scholar Abu Bakr Shashi who was known as Mustazhari رحمه الله عليه.

He resided in Bayt ul-Maqdis for a length of time. Then he moved to Iskandariyah. He learnt the science of literature from Abu Muhammad ibn Hazm in Ishbiliyah, as also from Abu Ahmad Jurjani. He travelled much to acquire knowledge.

Religious fervour

He was a witness of the oppression of the ulama of the ahl us-sunnah wa al-jama'ah at the hands of the kingdom of

Ubaydiyah. Many were killed and many tortured so that those cities were deserted by the scholars and students. However, he continued to reside there all his life and teach religion to the people. He said that he stayed on to guide the astray because the rulers prevented the Muslims from offering the Friday salah, too, and from observing Islamic practices. He was mistreated by the minister Ubaydi al-Fadl and expelled from Iskandaryah and the people were forbidden to gain knowledge from him. However, when al-Fadl was killed, Mamun al-Bata'ih became the ruler and he honoured Tartushi.

Sudden darkness

He went to Baghdad during the times of Abu Nasr Zayni. He wrote that in 472 AH, one day after asr, they heard a terrible sound. It was followed by a sudden darkness and a violent wind. No one could see another and they thought that it was the Last Day or that they were receiving a severe punishment. Then darkness gave way to a frightening redness of fire. Then it subsided and there was daylight again. He was grateful to Allah that he was unhurt. However, there was a looting spree in the markets during the darkness. The sun shone but there was only a little time before its setting.

His students

These ulama have narrated *ahadith* from Shaykh Tartushi: Abu Tahir Salafi رحمه الله عليه, Salar ibn Muqaddam رحمه الله عليه, Jawhar ibn Lulu Muqarri, Salih ibn bint Mu'afi Maaliki رحمه الله عليه, Abdullah ibn Ataaf Azdi رحمه الله عليه, Yusuf ibn Muhammad Qarwi رحمه الله عليه, Ali ibn Mahdi رحمه الله عليه, Abu Talib Ahmad Muslim Lakhmi رحمه الله عليه, Zafir ibn Atiyah رحمه الله عليه, Abu Tahir Isma'il ibn Awf رحمه الله عليه, Abu Muhammad Abdullah Uthmani رحمه الله عليه, Abdul Majid ibn Dhalil رحمه الله عليه, Abu Bakr ibn Arabi رحمه الله عليه and others.

No one school of thought

Abu Bakr Tartushi did not limit himself to acquire knowledge from any one school of thought. He benefitted from the Imams and Muhaddith of all schools of thought.

Writings

His works included:

1. Birr ul-Walidayn or kindness to parents.
2. Raj ul-Muluk or Siraj ul-Huda which he wrote for the minister ibn Bata'ih رحمه الله عليه. He emphasised in it on admonition, reformation and upbringing. The times when he wrote it, such sayings were a crime and punishable. He also invited the minister to Allah and to righteousness.
3. He emulated his predecessors and was a practicing scholar, an ascetic and a mystic. He was content with little. He said, "When two things are offered, choose the one concerning the hereafter. If you do that, you will get both." Often, he said in poetry form: 'The wise divorce the world which is no place for the living who use their good deeds as a ship on the deep waters of the world.'

Dhahabi said that nearly two hundred jurists learnt from him. His student Ibrahim ibn Mahdi said that his asceticism was stronger than his knowledge. Ibn Khalikan and Hafiz Dhaki uddin mentioned his poems.

Soft-heartedness

One night while sleeping in Bayt ul-Maqdis, he seemed to hear an untraceable voice asking, 'whether fear and sleep were compatible. Your heart feels heavy and you lie. By Allah, if you were truthful, your eyes would not (get a) wink (of sleep).' Then he woke up and awoke others.

Yaqut Hamawi quoted Tartushi's poetry concerning kindness to parents.

Other works

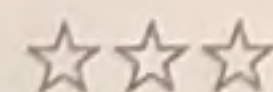
Among his other works are:

1. Tahrim ul-ghina or prohibition of songs.
2. Kitab uz-Zuhd or piety and abstinence.
3. Ta'liqatu fi al-Khilaf.
4. Al-bidagh wa al-Hawadith.
5. Ar-Rad ala al-Yahud.
6. Al-Umdat fi al-Usul.
7. Al-Fitn.

Death

He died on a saturday, in Jumadi ul-Oola 520 AH in the last portion of the night in Iskandariyah. His son led his funeral salah, and he was buried near Baab Akhdar in the graveyard of Wa'lah رحمه الله عليه.

Ibn Bashkul placed his death in Sha'ban 520 AH.



Foreword

الحمد لله رب العالمين، وصلى الله على محمد سيد المرسلين،
وعلى آله الطيبين الطاهرين، وسلم تسليماً

To proceed! I resolved to write a book on the rights of parents and explain some technical words concerning these rights. I aimed to include in it the rules and commands about *hajj*, *umrah*, learning, commerce and so on, for the children. I hoped to explain there in the obligatory, the recommended, the forbidden and the disliked. To accomplish that, I seek Allah's help. He is enough and the Best of guardians.

I shall begin with the views of the ulama, the text of Shari'ah and the issues being faced.

Mother's rank

Someone asked Imam Maalik رحمه الله عليه، Abu Abdullah, I have a mother, a sister and a wife. Whenever my mother sees something belonging to me, she instructs me to give it away to my sister. If I do not do so, she curses me. What should I do?" Imam Maalik رحمه الله عليه advised him, "Try as far as possible not to anger her. Do your utmost to conceal your things from her."

A man said to Imam Maalik رحمه الله عليه، "My father resides in Sudan and has asked me to join him, but my mother does not permit me to go. Who should I obey?" He said, "Obey your father but do not disobey your mother".

Mother's rank is above father's

Imam Layth رحمه الله عليه ruled in the foregoing case that the mother should be obeyed, because a mother's share in kind treatment is two-thirds.

Qadi Abu al-Walid al-Baji related that a man owed some money to his wife. She instructed her son to contest the case for her. He was hesitant. So, he sought advice of the jurists of Qurtubah, some of whom advised him to obey his mother. Hence, he contested the case as a lawyer for his mother before the judges. He took his father to them and questioned him.

Parents withhold permission to perform hajj

Imam Maalik رحمه الله عليه wrote that if parents deny permission, their children must not perform hajj unless it is an obligatory pilgrimage when he must pray for them. Clearly, he held that it is wajib to give up supererogatory worship to obey parents.

He also wrote that an intending pilgrim must postpone the pilgrimage for a couple of years during which he must try to get his parents' permission.

Abu Abdullah ibn Naji Busri Maaliki رحمه الله عليه wrote, "If parents disallow, then their son must not proceed to participate in jihad. However, if the enemy is likely to attack suddenly, then he must take part in jihad. Or, if he has vowed to wage jihad then too he must do so but try to delay it by a couple of years and try to get their permission. If that is not forthcoming then he must proceed and the same ruling applies to the hajj that follows the obligatory pilgrimage.

Of the Shafi'i scholars, Imam Ghazali, wrote in *Ahya Uloom ud-Din* that most scholars hold that it is wajib to obey parents even in things that are doubtful but not in what is outright forbidden so much so that if parents dislike that their children eat their meals by themselves then they must have meals with them. Similarly, it is disallowed to travel to accomplish something that is permissible or voluntary if parents do not permit.

Journey for trade and studies

Imam Ghazali رحمه الله عليه said that it is optional (but not obligatory) to make haste to perform the obligatory hajj because it can be performed later too. So is it to proceed on a journey to acquire knowledge, unless it is an obligatory learning like rules of the salah, fasting, etc. when no teacher is available in the city of residence in which latter case one may set out without permission. An example is of one who embraces Islam in a non-Muslim country. It is binding on him to travel to another place to learn even if permission is not forthcoming from parents.

Ibn Sibagh رحمه الله عليه a companion of Shafi'i رحمه الله عليه wrote that one may wage jihad only with the permission of the parents. However, to travel for trade and learning, it is *mustahabb* (recommended) to obtain their permission, not *wajib*, because generally there is no danger to life in such journeys while one may be martyred in jihad. We shall elaborate on this question later on in this book.

Muhasabi رحمه الله عليه wrote that it is not necessary to obey parents to acquire knowledge that is necessary till it is acquired.

Imam Awza'i رحمه الله عليه said that if anyone's mother disallows him to go for the congregational salah then he must obey his Lord and disobey his mother.

Urge children to be pious

Hasan Busri رحمه الله عليه ruled that if someone is precluded from going to the congregational salah of isha by his mother out of mercy, then he must not obey her.❶ He relies on the verse (9) of surah an-Nisa.

This verse calls on parents to encourage their children and heirs to speak the right words. They should leave

❶ Bukhari preceding # 644.

behind for them a path of righteousness, not wealth and riches. Allah does not say that they should amass wealth for their children.

The shaykh rules that it is not necessary to obey parents if it involves an obligatory duty. In like manner, they should not be obeyed if they demand abandoning for ever learning that is obligatory or sunnah practices like congregational salah, two raka'ah sunnah of fajr or witr salah.

As for optional affairs, the ruling can be deduced by some deliberation. Generally, obedience to parents is obligatory and optional worship may be given up, even if parents have to be answered and salah has to be delayed from its initial time and the merit of the initial time is lost. Shortly, we shall explain 'disobedience to parents'.

Moreover, one must be aware of the meaning of gratitude and kindness to parents that children are obliged to discharge. One must also know the implication of severing ties of relationship that is forbidden. When the issue is considered threadbare only then shall we understand the demand. Let us first mention the text of Shari'ah and then deduce the answer.

The Qur'an's words about it

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِضْلُهُ فِي
عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ وَإِنْ جَاهَدَاكَ عَلَى أَنْ
تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا
مَعْرُوفًا - (سورة لقمان: آيت ١٥-١٣)

{We have enjoined upon man concerning his parents. His mother bears him in weakness upon weakness, and his weaning is in two years, saying, "Give thanks to Me and to your parents. To Me is the eventual return. But, if they strive with you to make you associate with Me that whereof you have no knowledge, then obey them not, yet keep honourable company with them in this world.} (Luqman, 31:14-15)

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا
قَوْلًا كَرِيمًا ۚ وَخَفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ
ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا - (سورة اسراء: آيت ٢٣-٢٢)

{Your Lord has decreed that you worship none but Him and that you be kind to parents; if either one or both of them attain old age with you, say not to them, 'Fie,' nor chide them, and speak to them a respectable word. Lower to them the wing of humility out of mercy and say, "My Lord have mercy on them both as they brought me up when I was a little (in fant)".}

(al-Isra, 17:23-24)

Allah loves obedience to parents

Abdullah ibn Mas'ud رضى الله عنه narrated that he asked Allah's Messenger صلى الله عليه وسلم about the deed dearest to Allah. He said, "To offer the salah at its proper hour." He asked, "What next?" He said, "Obedience to parents." He asked, "And then?" He said, "Jihad in Allah's path." He narrated, "If I had continued to ask then he would have continued to answer."^①

Abu Hurayrah رضى الله عنه narrated that someone asked, "O Messenger of Allah, who is most deserving of kind treatment by me?" He said, "Your mother." Three times, he said, "Your mother." The fourth time, he said, "Your father."^②

According to a version, the Prophet صلى الله عليه وسلم said, "Dispense kind treatment to your parents, brothers, sisters and near relatives. This is their right you must give and such ties of relationship as you must join."^③

① Bukhari # 527, Muslim # 139-85, Tirmidhi # 173, Nasa'i # 610, Musnad Ahmad 1/409, 410.

② Bukhari # 5971, Muslim # 1-2548, Tirmidhi # 1904.

③ Tirmidhi # 1904, Abu Dawud # 5140, Muslim # 2548, Ibn Majah # 3658.

Thus, the Prophet صلى الله عليه وسلم has made the mother deserving of three-fourths of kindness and obedience, and the father of one-fourth. Hasan Busri رحمه الله عليه and Sufyan ibn Uyaynah رحمه الله عليه said that the mother holds two-thirds of the rights and the father one-third, but the first is correct.

Abdullah ibn Amr رضى الله عنه narrated that when a man asked permission to be allowed to participate in jihad, the Prophet صلى الله عليه وسلم asked, "Are your parents alive?" He said, "Yes". The Prophet صلى الله عليه وسلم said, "Then let your exertion be to serve them." ❶

Service to parents removes hardships

Ibn Umar رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said that three travellers were trapped in rain. They took shelter in a cave on a mountain but suddenly a rock dropped down blocking the opening of the cave. They decided to pray to Allah by virtue of the deed that they had performed only for Allah's sake.

Hence, one of them recalled, "O Allah" I had old parents, a wife and very small children. I grazed sheep and returned late in the night and milked the sheep and gave the milk, first of all, to my parents. One night, I was late and they had gone to sheep. Nevertheless, I milked the sheep as usual and stood by their heads with the bowl of milk but disliked to awake them or to feed my children before I fed them, though my children entangled themselves on my feet crying for milk.

This continued till dawn. (O Allah) if You accept this my deed to have been for Your sake then cause an opening at the mouth of the cave to enable us to see the sky." Indeed, Allah made for them an opening enough to see the sky. ❷

❶ Bukhari # 3004, Muslim # 2049.

❷ Bukhari # 5974, Muslim # , Awareness and Apprehension (Targhib wa Tarhib), Stories from the Hadith P. 171 (Darrul Isha'at, Karachi.)

The story of Jurayj

Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Only three infants spoke while in their cradle, Eesa ibn Maryam, Jurayj's companion (and another)." Jurayj belonged to Banu Isra'il. He was a monk, secluded in his monastery. Another man lived around to whom a woman visited for evil purpose. One day, Jurayj's mother came and called him while he was engaged in salah. He preferred to carry on with his salah, so did not answer his mother. She called him again and once again, but he did not respond to her, continuing to offer the salah. She prayed against him, "O Jurayj, may you not die before coming across an evil woman." She departed with these words. The evil woman gave birth to a child and was arrested and taken to the king who asked her, "Who is the child's father?" She named Jurayj. The king commanded that the monk should be brought from his monastery and his haunt must be pulled down. The people demolished the monastery and brought Jurayj to the king with fetters round his neck The king asked him, "This woman says that her child is fathered by you." The woman confirmed it. Jurayj asked for the child to be brought. He was told, "It is in her lap." Jurayj looked at the child and asked it, "Who is your father?" The child answered, "The shepherd!" ❶

Kindness to parents is jihad

A man said to the Prophet صلى الله عليه وسلم, "I pledge allegiance to you to make hijrah and engage in jihad, hoping for reward from Allah." He asked whether his parents were alive and he answered, "Yes! The Prophet صلى الله عليه وسلم said, "Go back to them if you hope for reward from Allah, and be kind to them." ❷

❶ Bukhari # 1206, 3436, etc. Muslim # 3-2550, Stories from the Hadith P. 232-3 Darul Ashs'at, Karachi.

❷ Muslim # 2549.

According to a version: "Jihad lies in looking after them."^❶

How may one repay one's father

Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "No son can repay his father, except if he finds him enslaved and buys and sets him free."^❷

Musannaf explained that though a slave is a living person yet, in law, he is a non-entity. He is not entitled to the privileges of a free person because his master enjoys his rights. Thuse, he who emancipates him brings him from nothingness into existence. It compares with the son who was non-existent and his father became the means of his existence. Thus, freedom is the most excellent of blessings that anyone might get.

Abu Usayd Sa'idi narrated that a man of Banu Salimah asked, "O Messenger of Allah صلى الله عليه وسلم, my parents have died. Can I continue to show any kindness to them?" He said, "You can invoke blessings on them, seek forgiveness for them, fulfil their undertakings, keep intact the ties of relationship that are dependant on them and honour their friends."^❸

To curse parents is a major sin

Abdullah ibn Amr رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The gravest of the grave sins is to curse one's own parents." Someone asked how that was possible. He said, "A man abuses the father of another and he springs back by abusing his father and abusing his mother."^❹

❶ Bukhari # 3004, Abu Dawud # 2529, Tirmidhi # 1271.

❷ Muslim # 25-1510, Ibn Hiban # 2/167.

❸ Abu Dawud # 5142, Ibn Majah # 3664, Musnad Ahmad # 3/497.

❹ Bukhari # 5973, Muslim # 146. 90, Abu Dawud # 5141, Musnad Ahmad # 2/164, 195.

Allah's Messenger صلى الله عليه وسلم said, "Wretched is he!" He said so thrice and then explained, "A man finds both, or one, of his parents in their old age, but cannot go to Paradise (by earning their prayers)."^❶

Allah dislikes disobedience to mother

Mughirah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Allah has forbidden disobedience to mother, to deny rights of people, to beg without being deserving, to bury a daughter alive. He dislikes you to argue, to ask too many questions and to waste money."^❷

Abu Bakrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم asked, "Shall I enumerate to you the grave sins?" When they said, "Of course!" he said, "They are to ascribe partner to Allah, to disobey the parents." He was reclined on the wall, but sat straight and said, "Beware! Avoid speaking lies, giving false testimony. Beware of giving false testimony....." He kept saying that and they thought that he would not stop^❸

Polytheist mother

Asma bint Abu Bakr رضى الله عنها narrated that her mother who was a polytheist visited her after the treaty with the Quraysh was concluded. She asked the Prophet صلى الله عليه وسلم if she might extend kind treatment to her. He said, "Yes. Do be kind to her."^❹

Severing ties of kinship deprives one of Allah's mercy

Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Surely, Allah created the creatures. When

❶ Muslim # 2551, Musnad Ahmad # 2/346.

❷ Bukhari # 2408, Muslim # 593.

❸ Bukhari # 2654, Muslim # 87-143.

❹ Bukhari # 2620, 3183, Muslim # 1003, 2-696, Abu Dawud # 1668.

He had finished, ties of relationship said, "This is the place of one who seeks refuge in You from severing ties of relationship."

Allah asked, "Are you not pleased that I should join ties of relationship with one who keeps you intact, and break them with one who severs you?" It answered, "Certainly, O my Lord," Allah said, "That is for you." Then, the Prophet صلى الله عليه وسلم said, "If you like, recite the verses (22-24) of surah Muhammad. "And rahm (ties of relationship) is a word derived from ar-Rahman (The Compassionate). Allah said, "I shall keep connexion with one who keeps you intact and sever connexion with one who severs you."^❶

Jubayr ibn Mut'im رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who severs ties of relationship will not enter Paradise."^❷

Blessings of joining ties of relationship

Anas narrated that the Prophet صلى الله عليه وسلم said, "He who wishes that his provision should be increased and his life should be prolonged must join ties of relationship."^❸

Amr ibn Aas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The family of Abu so-and-so are not my friends. My friends are only Allah and the righteous believers. However, they have kinship with me which I shall maintain."^❹

Abu Ayyub Ansari رضى الله عنه narrated that some one asked to be shown a deed that would get him admission to Paradise. Allah's Messenger صلى الله عليه وسلم said, "Worship Allah and do not associate anything with Him, offer the salah regularly, pay the zakah and join ties of relationship."^❺

❶ Bukhari # 5987 and 5988, Muslim # 16-2554, Musnad Ahmad # 1/191, 2/160, Tirmidhi # 1931.

❷ Bukhari # 5984, Muslim # 2556.

❸ Bukhari # 5986, Muslim # 21-2557, Abu Dawud # 1693.

❹ Bukhari # 5990, Muslim # 366, 215.

❺ Bukhari # 1396, Muslim # 13-13, Nasa'i E 467.

Abdullah ibn Amr رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "He who joins ties of relationship is not one who reciprocates the others, but he is one who joins ties of relationship with one who breaks them."^❶

Abu Hurayrah رضى الله عنه narrated that when the Prophet صلى الله عليه وسلم kissed Hasan ibn Ali رضى الله عنه, one day, Aqra' ibn Jalis Tamimi رضى الله عنه commented, "I have ten children I never kiss anyone." The Prophet صلى الله عليه وسلم said, "Indeed, he who does not dispense mercy is not shown mercy."^❷

Cordial relationship with friends of parents

Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Certainly, it is piety of a high degree to treat the friends of one's parents kindly after their death."^❸

Once, Ibn Umar رضى الله عنه met a villager on a street of Makkah. He alighted from his donkey and presented it to the villager. He also gave him his turban. Then, he said to someone who asked him, "He is one of my father, Umar's friend."^❹

Abu Tufayl رضى الله عنه narrated that when a woman visited the Prophet صلى الله عليه وسلم, he spread his cloak for her to sit on. That woman his foster mother.^❺

Umar ibn Sa'ib narrated a similar account when the Prophet's foster father, mother and brother visited him.^❻

❶ Bukhari # 5991, Abu Dawud # 323, Tirmidhi # 1915, Musnad Ahmad # 2/160.

❷ Bukhari # 5997, Muslim # 65-2318, Tirmidhi # 1918, Abu Dawud # 5218, Musnad Ahmad # 2/241.

❸ Muslim # 2552, Abu Dawud # 5143.

❹ Muslim # 1552, Tirmidhi # 1910.

❺ Abu Dawud # 5144, Mustadrak Haakim # 4/164.

❻ Abu Dawud # 5145.

Reward for charity

The Prophet صلى الله عليه وسلم said, "If anyone gives a charity intending to consign its reward to his (Muslim) parents then they do get the reward and he too, gets it without their reward being diminished in the least".

Abu Umar Yahsa رضى الله عنه requested the Prophet صلى الله عليه وسلم to teach him a deed that would get him nearer to Allah. He asked if his parents were alive, and he answered in the affirmative. The Prophet said, "You will attain that station by giving them kind treatment."

Hazrat Ayshah رضى الله عنها narrated that the Prophet صلى الله عليه وسلم said, "The disobedient will be told, 'Do what you wish, you shall never be forgiven'. The obedient will get an assurance that he will be forgiven."

Consequences of disobeying mother

Abdullah ibn Abu Awfa رضى الله عنه narrated that someone submitted to the Prophet صلى الله عليه وسلم that a young man was dying but could not recite the kalimah. The Prophet صلى الله عليه وسلم went to him and he said, "Whenever I try to recite it, my heart seems to be locked". The Prophet صلى الله عليه وسلم put some questions to him and he disclosed that he was disobedient to his mother. So, he called his mother and instructed her to pray for her son to be forgiven or put him into a flaming fire. She prayed for her son and said, "O Allah, I call upon You to witness that I am pleased with this son of mine". The Prophet صلى الله عليه وسلم then instructed the young man to recite the kalimah and he recited promptly: (لا اله الا الله وحده لا شريك له). The Prophet صلى الله عليه وسلم said three times, "Praise belongs to Allah Who released you from the Fire."

Paradise under mother's feet

Abu Sa'eed Khudri رضى الله عنه narrated that someone sought the Prophet's صلى الله عليه وسلم permission to participate in

Jihad. He asked if his mother was alive and when he said, "Yes," he said, "Paradise lies under her feet, so serve her".

Someone else came to the Prophet صلى الله عليه وسلم to pledge allegiance but had left behind his parents weeping for him. He advised him to go back to them and make them happy.

Abu Sa'eed Khudri رضى الله عنه narrated a similar account of a man from Yemen. The Prophet صلى الله عليه وسلم instructed him to return to them.

Parents are gates of paradise.

The Prophet صلى الله عليه وسلم said, "If anyone begins the morning having pleased his parents then two gates are opened for him to paradise". The same thing he said about one who enters the evening with his parents pleased. He said, "If he pleases one of them, then one door is opened". Someone asked, "Even if they are cruel?" He said three times, "Even if they are cruel".

The Prophet صلى الله عليه وسلم said, "The fragrance of paradise is perceived up to a distance of five hundred miles. However, one who disobeys his parents and one who severs bonds of kinship will not be able to perceive it."

Disobeying parents

Ibn Musayyib رضى الله عنه narrated that as he climbed the pulpit, the Prophet صلى الله عليه وسلم said, "Aameen" on the first step, again on the second and the third. When he finished his sermon, the people asked him about it. He said, "When I put my foot on the first step, Jibril عليه السلام, who was there, prayed, 'May Allah deprive him of His mercy whose parents, or one of them, are alive but he fails to get forgiven'. So, I said, 'Aameen'."

On the second, he prayed similarly for one who fails to get forgiveness in Ramadan.

On the third, he prayed the same prayer for one who fails to invoke blessing on me when I am mentioned in his presence. Each time, I said, 'Aameen'."

The Prophet صلى الله عليه وسلم said, "There is a screen between a man and Allah for everything but not between the testimony of the kalimah and the prayers of parents."

The Prophet صلى الله عليه وسلم said, "Four people will be denied Allah's merciful look on the day of resurrection: he who is disobedient to parents, he who brags about favours, the alcoholic and the denier of predestination."

Abudllah ibn Umar رضى الله عنه was asked by his father, Umar رضى الله عنه, to divorce his wife, but he did not. So, Umar رضى الله عنه complained to the Prophet صلى الله عليه وسلم who instructed Abdullah to obey his father and divorce her.^❶

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❶ Musnad Ahmad 2/20, Ibn Hibān 2/170, Mustadrak Haakim 2/197.

The sayings of the predecessors

Consequences of not honouring parents

It is reported that Prophet Yusuf عليه السلام did not stand up when his father arrived. So Allah revealed to him, "I shall not send any Prophet from you progeny because of that."

Also, Allah revealed to Prophet Musa عليه السلام, "If anyone obeys his parents but disobeys Me then I shall regard him as obedient. If he obeys Me, but not his parents then he is disobedient in My sight."

An unmatched example

Zubayr ibn Bakkar رضى الله عنه narrated that Abdullah رضى الله عنه was the eldest son of Abu Bakr. He was the one who met the Prophet صلى الله عليه وسلم and his father in the cave Thawr when they began their hijrah. His wife was Aatikah. He loved her dearly but divorced her when his father asked him to do so. Thereafter, he composed poetry on that issue. When he died, Aatikah رضى الله عنه composed an elegy. Later, Umar رضى الله عنه married her.

Muhammad ibn Talhah Sajjad participated in the Battle of Jamal (جمل) on his father's side though he was a supporter of Ali رضى الله عنه. When his father, Talhah رضى الله عنه, instructed him to lead with the standard, he obeyed but was killed. When Ali ibn Abu Talib رضى الله عنه saw his corpse, he remarked, "By the Lord of the Ka'bah, Sajjad is one who was killed in obedience to his father!" He had disallowed his men to kill him, "Do not kill the one with the black cap!" But, Ka'b ibn Mudlij Asadi killed him.

Allah's pleasure lies in parents pleasure

Sayyidina Luqman عليه السلام had instructed his son, "Son, he who earns the pleasure of his parents earns Allah's pleasure. He who displeases them earns the wrath of Ar-Rahman (The compassionate, Allah). Parents are the gate to paradise. If they are pleased then you will go to paradise otherwise you will be disallowed entry."

Abu Dharr رضى الله عنه was a great saint of his times. When he died, his father prayed, "O Allah, if my son had committed any breach of my rights, I have forgiven him. O Allah, You too forgive him any lapses he may have committed."

He said about his own son, "In the night, he walked ahead of me, and during the day he kept behind me. And he never stood on the roof above me."

Care of mother

A son of Zayd ibn Husayn رحمه الله عليه never ate with his mother because he might stretch his hand towards that which his mother might intend to eat.

Urwah ibn Zubayr رحمه الله عليه prayed while prostrating, "O Allah forgive Zubayr ibn Awwam and Asma bint Abu Bakr," (his parents).

Qadi Abu Yusuf رحمه الله عليه prayed after every salah for his parents and Abu Hanifah رحمه الله عليه.

Asad ibn Furat رحمه الله عليه prayed for his parents and his first teacher, Ali ibn Ziyad رحمه الله عليه.

Talq ibn Habib رحمه الله عليه, a scholar and an ascetic, kissed the forehead of his mother. He never went on the roof above his mother.

Once Ibn Qasim رحمه الله عليه stood up suddenly while the Muwatta was being read. He kept standing for some time.

Then he sat down. When asked, he said, "My mother had comdown and was standing, so I too stood."

Exemplary service to father

Fadl ibn Yahya رحمه الله عليه and his father were both imprisoned. It was very cold and his father needed warm water to perform ablution, but the jailor would not allow wood to them that they might burn it to warm water. So, he took a wooden bowl and filled it with water and stood with the bowl near a candle all through the night.

Aamir prayed to Allah for a whole year after his father Abdullah ibn Zubayr's رضى الله عنه death for his forgiveness.

If anyone respects his father then his life is prolonged and if he respects his mother, then he lives a pleasing life. If he stares at them, then it is as though he disobeyed them.

Haywah ibn Shurayh رحمه الله عليه would suspend teaching to feed the chicken if his mother commanded him to do so.

When a man did not respond to his mother's call and she prayed against him, Allah caused him to be dumb.

Keeping promise to mother

Abu Abdullah ibn Muslim Usuli رحمه الله عليه said that when he began his journey to Yemen, his mother made him promise that he would always look at the full moon. She said, "I would look at it too. Perhaps, I may see you in it and have my eyes cooled". He said that since then, he never failed to look at the full moon.

Umayyah ibn Askar رحمه الله عليه lived through the jahiliyah into Islam. He had a son Kilab رحمه الله عليه whom Umar رضى الله عنه made governor of Aylah. The father could not bear the separation and composed some poetry which moved Umar رضى الله عنه very much. He summoned Kilab رحمه الله عليه who used to milk sheep and feed his father. Umar رضى الله عنه had him

milk sheep and then he himself gave it to Kilab's father who said promptly, "I smell my son, Kilab". This made Umar weep and he made Kilab meet his father and instructed him to serve his parents.

Service to mother rather than acquiring knowledge

Nasr ibn Abu Hafiz Maqdisi رحمه الله عليه went to Imam Kazruni رحمه الله عليه in Iraq to acquire knowledge. When he went there, he asked if his mother was alive and he had her permission. He said, "I have not sought her permission". He instructed him to go back and first get her permission otherwise he would not teach him a word. So, Nasr رحمه الله عليه returned to his mother in Bayt ul-Maqdis and looked after her till she died. Only after that, he went out to acquire knowledge. Imam Kazruni رحمه الله عليه had many students. My respected teacher Muhammad ibn Ahmad Shashi was also his student.

Mother's restlessness

Once, Imam Kinani رحمه الله عليه sought his mother's permission to travel to perform hajj. She gave him permission to go and he set out. On the way, his clothes were soiled with urine and he concluded that something was wrong, so he returned home. His mother was sitting behind the door and told him that she had resolved not to move from there till she saw him again.

Ya'qub's grief for son

Prophet Ya'qub عليه السلام wept for his son Prophet Yusuf عليه السلام for eighty years. In the process, he lost his eyesight. His other sons blamed him for that (as in verse 85 of surah Yusuf). Thus, it is said in Arabic: 'The father gathers but the brothers take away'. This case is mentioned in surah Yusuf.

Imam Muqatil رحمه الله عليه reported that Allah revealed to Prophet Ya'qub عليه السلام that since he remembered another

than Allah, He would not return Prophet Yusuf عليه السلام to him unless he forgot him.

Qatadah رحمه الله عليه however, said that Prophet Ya'qub عليه السلام concealed his grief within his heart and never uttered a word except pious sayings.

Perceived his scent

On earth, the Prophets عليه السلام are the most pious, intelligent and patient of all people. So Ya'qub عليه السلام, too, was distinguished in his times. He was grieved to such an extent that he lost his eye-sight. If this happened to him, what may be expected of those lower than him in rank? It is surprising that when Yusuf's brothers told him that the wolf had eaten him, he did not perceive Yusuf's scent for a long period of time. However, when his trial was over, he perceived the scent from Egypt a distance of eight nights journey (as in the verse 94 of surah Yusuf).

A didactic event

Allah enforces His Power in such ways. We must learn from the life of Prophet Ya'qub عليه السلام and derive a lesson from it. He was more than one hundred years old and had become blind, but when his son was reunited, he also recovered his eyesight. The slight flicker with a shirt, made his eyes shine again.

Nearly the same thing happened with a friend of mine. When he went to perform hajj with his mother's permission, she lost her eyesight. When he returned, Allah restored her sight to her.

The exegetes say that the ummah of Muhammad alone are blessed with the *istirja*. If Prophet Ya'qub عليه السلام had this blessing then he would not have said {Alas, O my grief for Yusuf} (verse 84 of surah Yusuf).

Benefit of obeying parents

There is a Judaica about a son's obedience to his father. He had to pay a man fifty thousand dirhams for a pearl but the money was in a bag whose key was under the pillow on which his father slept. He would not wake up his father even though the seller offered a discount of ten thousand dirhams for prompt payment.

Rather, he paid twenty thousand dirhams over the price for a delayed payment, but he did not disturb his father's sleep. As a result Allah favoured him with the cow described in the verses (69,71) of surah al-Baqarah which Allah had commanded that Banu Israil to slaughter. They bought it from him against a hide-full of gold. This is how pious people are rewarded in this world, too.

Mother's permission, first

Furthermore, he sold the cow only if his mother would allow him to sell it, even if a very high price was paid for it.

Ashab ul-A'raf

The Prophet ﷺ said that the ashāb ul-a'raf were those people who participated in jihad without obtaining their parent's permission. The result was that they were prevented from entering paradise. They will be the last to go there.❶

Hasan Busri's saying

When a child was born to Hasan Busri, someone prayed, "May Allah increase the blessing". He said, "Praise belongs to Allah for every blessing and we pray to Him for increase in each of them. Besides, there is no happiness with such children as cause my hardship to be more exhausting and my ease to be trying."

❶ Tafsir Tabari # 8/192, Tabarani Saghir 1/398.

Mus'b ibn Zubayr رضى الله عنه used to say that kind treatment of parents leads to nearness (to Allah).

Kindness after their death

Abu Bardah رضى الله عنه narrated that when he came to Madinah, Ibn Umar رضى الله عنه met him. He recalled the Prophet's صلى الله عليه وسلم saying, "Anyone who wishes to continue kind treatment of his father who has died, must treat his brothers kindly." Since Umar رضى الله عنه and Abu Bardah's رضى الله عنه father had fraternal ties, Ibn Umar رضى الله عنه visited him.

Uthman رضى الله عنه once complained to Abbas رضى الله عنه about Ali رضى الله عنه. Abbas رضى الله عنه said, "I am to him like the father of a disobedient son. If he is alive, he disobeys him. When he dies, he hurts him."

Death of relatives

A son said to his father, "Your great rights cannot undermine my ordinary rights. Our relationship is alike yet we are not of the same rank. Ubaydullah ibn Abu Bakrah رضى الله عنه said that death of children is a means of reward for the father if he exercises patience. As far death of one's wife, it is a means of another marriage, while a brother's death is loss of an arm (support). He said of an infant's death that it is a heartfelt grief that cannot be compensated.

Imam Baji said, "The best parents are whose love does not produce negligence while the best children are those whose negligence does not result in disobedience."

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Kindness and gratitude

Allah has commanded children to be grateful to their parents. He has bracketed it with gratitude to Him. Hence, it is the limit of the command in their favour. It is as in the verse (14) of surah Luqman.

This verse disclose clearly that children are not allowed to stay away from their parents without their permission. This can be understood from an explanation of 'gratitude'.

Truth about 'thanks'

The Arabic word (شكر - thanks) is explained by (دابة شكور): "an animal that grows fat with a little fodder." There are similar expressions for a "she camel" and "plants," This thing is found in the hadith of Ya'juj and Ma'juj too. "The beasts of the earth will grow fat with their flesh and blood."

The expression (شكير الزرع) applies to the growth around the root of a tree.

The linguists say that the word (شكر) implies that the benefactor's support cannot be acknowledged in true form. Others say that it is applied to the benefactor with his favour.

Kinds of gratitude

There are three kinds of gratitude: (i) bil jinan, (ii) bil lisan and (iii) bil arkan.

- (i) The first is known in the heart. It is an acknowledgement that whatever one has is created by Allah. Every Muslim is bound to make this acknowledgement as in verse (53) of surah an-Nahl.

The heart is the centre of knowledge and Divine awareness.

Allah says:

”فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُشْكُرُونَ“

"Fear Allah that you may give thanks."

(ii) The second is oral gratitude. It is an acknowledgment that one is dependant on the blessings of Allah.

Allah says:

”فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ“
(سورة البقرة: آيت ١٥٢)

"Remember Me and thank Me and do not be ungrateful."

(al-Baqarah, verse 152)

According to a hadith, "Allah says, "I have created the jinn and mankind. (observe!) I create but others are worshipped besides Me. I grant sustenance but others are thanked."

Allah instructs us in the verse (11) of surah ad-Duha

”وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ“ - (سورة الضحى: آيت ١١)

"As for the blessing of your Lord, proclaim it."

(iii) The third is gratitude with the limbs.

It is to obey Allah and to refrain from everything that He has disallowed. In the verse (13) of surah Saba

”إِعْمَلُوا آلَ دَاوُدَ شُكْرًا“ - (سورة سبأ: آيت ١٣)

"Do good, O family of Dawud, in thankfulness."

deeds are called gratitude.

The Prophet's ﷺ gratitude

The Prophet ﷺ stood so long in salah that he got swelling on his feet. Someone said to him, "O Messenger

of Allah, Allah has forgiven you all your sins" He asked, "Shall I not be a grateful slave?"^❶ He gave thanks through deeds and explained thereby the meaning of Allah's Book.

It reported that Uthman رضى الله عنه was directed to arrest a people involved in sin. Before he came to them, they had dispersed, so he set free some slaves in gratitude because he was relieved of disgracing fellow Muslims.

Reality of gratitude

All these three kinds of gratitude are found in the Being of Allah. As for the first kind, which is Divine awareness by the heart, it means that all blessings are from Allah. Every kind of blessing on earth and heaven begins from Allah so that gratitude may be expressed to Allah.

The second kind is to express gratitude to the Benefactor by remembering Him. So is the third kind confirmed in the Being of Allah. When people express gratitude to each other for favours, the last two kinds apply, the oral and with limbs. The same is the case when one is grateful to parents. The first kind does not apply. Gratitude to parents is of a higher kind than to others but of a lesser degree than to Allah Who has created all the blessings. Parents are the means of birth of their children.

Children part of earnings

The Prophet صلى الله عليه وسلم said, "The purest provision of a person is what he earns with his own hands. His children too are part of his earnings."^❷

The father's sperm deposits in the mother's womb and then her food grows it through different stages till the spirit is blown into it. When it is born, the father's earnings go into raising it and it consumes mother's milk so she too

❶ Bukhari # 1130, Muslim # 79-2819, Tirmidhi # 412, Nasa'i # 1644, Ibn Majah # 1419, Musnad Ahmad # 4/355.

❷ Ibn Hiban # 10/72, Mustadrak Haakim # 2/46045.

The heart is the centre of knowledge and Divine awareness.

Allah says:

“فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُشْكُرُونَ”

"Fear Allah that you may give thanks."

(ii) The second is oral gratitude. It is an acknowledgement that one is dependant on the blessings of Allah.

Allah says:

“فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ”

(سورة البقرة: آيت ١٥٢)

"Remember Me and thank Me and do not be ungrateful."

(al-Baqarah, verse 152)

According to a hadith, "Allah says, "I have created the jinn and mankind. (observe!) I create but others are worshipped besides Me. I grant sustenance but others are thanked."

Allah instructs us in the verse (11) of surah ad-Duha

“وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ” - (سورة الضحى: آيت ١١)

"As for the blessing of your Lord, proclaim it."

(iii) The third is gratitude with the limbs.

It is to obey Allah and to refrain from everything that He has disallowed. In the verse (13) of surah Saba

“إِعْمَلُوا آلَ دَاوُدَ شُكْرًا” - (سورة سبأ: آيت ١٣)

"Do good, O family of Dawud, in thankfulness."

deeds are called gratitude.

The Prophet's ﷺ gratitude

The Prophet ﷺ stood so long in salah that he got swelling on his feet. Someone said to him, "O Messenger

of Allah, Allah has forgiven you all your sins" He asked, "Shall I not be a grateful slave?"^❶ He gave thanks through deeds and explained thereby the meaning of Allah's Book.

It reported that Uthman رضى الله عنه was directed to arrest a people involved in sin. Before he came to them, they had dispersed, so he set free some slaves in gratitude because he was relieved of disgracing fellow Muslims.

Reality of gratitude

All these three kinds of gratitude are found in the Being of Allah. As for the first kind, which is Divine awareness by the heart, it means that all blessings are from Allah. Every kind of blessing on earth and heaven begins from Allah so that gratitude may be expressed to Allah.

The second kind is to express gratitude to the Benefactor by remembering Him. So is the third kind confirmed in the Being of Allah. When people express gratitude to each other for favours, the last two kinds apply, the oral and with limbs. The same is the case when one is grateful to parents. The first kind does not apply. Gratitude to parents is of a higher kind than to others but of a lesser degree than to Allah Who has created all the blessings. Parents are the means of birth of their children.

Children part of earnings

The Prophet ﷺ said, "The purest provision of a person is what he earns with his own hands. His children too are part of his earnings."^❷

The father's sperm deposits in the mother's womb and then her food grows it through different stages till the spirit is blown into it. When it is born, the father's earnings go into raising it and it consumes mother's milk so she too

❶ Bukhari # 1130, Muslim # 79-2819, Tirmidhi # 412, Nasa'i # 1644, Ibn Majah # 1419, Musnad Ahmad # 4/355.

❷ Ibn Hiban # 10/72, Mustadrak Haakim # 2/46045.

contributes to its growth right from conceiving it till its weening. She endures hardship after hardship, as ibn Abbas, Dahhak and Qatadah explained the verse (14) of surah Luqman.

It is like sowing a seed and watering and caring for it till it grows into a tree. One who does it is more rightful of owning it.

Thus, deeds also express gratitude. Some are more expressive than blessings like being sympathetic to the poor. If anyone wishes to acquire Allah's blessings permanently and continuously, then he must always be sympathetic to the poor and honour and respect the downtrodden. To be humble to them is the best form of gratitude for Allah's blessings. It will raise the rank and honour. The same applies to paying a visit to the sick, helping them and arranging their provision and medicine.

Favours of parents

Parents bring the children into existence. They care for them. The mother eats whatever is good for the child in her womb and even after its birth. She gives up food of her liking and much of her normal activities to conform to the needs of her child. The parents prepare to raise the child as it begins to grow. They always desire to get their children what pleases them. They comfort them when they are sad and children can never return their favours. However, when the children grow old, they repay the kindness of their parents with rudeness. They snap the ties of relationship that Allah has enjoined should be kept alive. They do not spend where Allah has prescribed they should spend.

Parents spend many a sleepless night for their children. When they grow up, the children hurt their parents in untold ways and they disobey them in everything they say. When parents grow old, the least children may do is be kind to them if they cannot repay them for their favours. Children

must be kind and soft-spoken to old parents, if not more, then for, at least, fifteen years - the same number of years during which parents had taken extraordinary trouble.

The meaning of gratitude

Furthermore, if children merely return the favours of their parents then that is not gratitude. Only if they go beyond recompense and give them kind treatment then that expresses gratitude. Rather, even such children are not defined as repayers of favours because parents had raised them up of their own accord willingly and loved them to be happy, but the children are fed up of them and wait for them to die. children behave like masters and treat parents as though they were their slaves.

Allah has not asked children to return favours of parents. He has called upon them to pray:

”وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا“ - (سورة الاسراء: آيت ٢٤)

"My Lord have mercy on them both as they brought me up when I was a little infant." (al-Isra, verse 24)

It means: Pray for their good in the hereafter.

Children can never repay favours

Someone asked Allah's Messenger صلى الله عليه وسلم, "O Messenger of Allah, my mother is very old. I clean impurity from her body. Have I repaid her?" He said, "You have not even paid for the travails of childbirth."^①

Someone complained to the Prophet صلى الله عليه وسلم that his father spent his (son's) money on his other children. His old father wept and pleaded, "O Messenger of Allah صلى الله عليه وسلم, I only have his mother and his two sisters. And, he recited some heart-rendering poetry recalling his kindness to his

① Al-Adab al-Mufrad # 18 (manners in Islam, Darul Isha'at, Karachi.

son and the ingratitude of the other. The Prophet's صلى الله عليه وسلم eyes became moist and he said to the son, "You and your property belong to your father."

How is one grateful and obedient or disobedient and ungrateful? Is one who discharges one of these things absolved of the other? Let us first dwell on *uquq* and *shuke* (snapping ties of relationship and being grateful).

Uquq

This word means to 'break' or 'snap'. The hair of a newborn child is shaved and this is called *aqiqah*. The animal is slaughtered on the occasion and some call it *aqiqah*, too. The relationship between parents and children is strong. One who breaks it gets a worst kind of description. If children disrespect the ties of relationship with their parents, then they are disobedient and to neglect an obligatory command is forbidden and one who does that will be disallowed entry into Paradise. If a recommended kind of command is disobeyed then one who disobeys is disobedient and a doer of the disliked but not in the purview of the warning of hell. May Allah save us from hell. Like disbelief, *uquq* too has different degrees.

Abu Talib al-Mulk رحمه الله عليه said *uquq* is: the children not fulfilling the parents' solemn command to them to do something, they refuse to give their parents who are poor and hungry when they request for something, they betray their trust when parents keep something with their children, they do not feed them if they are hungry and they beat parents if they reprimand them.

Hasan Busri رحمه الله عليه said that the limit is when a son takes his father to the ruler or judge and altercates with him.

Uquq is to disagree with parents. The best kindness to them is to be mild. Sagacity is to have a good opinion about them. As for gratitude, it has two stages. The lesser one is

when children neglect it and become disobedient. The higher one is unlimited and its neglect does not imply disobedience.

Real sense of disobedience

Thus, *uquq* depends on how much the parents are hurt while piety (kind treatment) depends on obedience provided it is not for a sin. A son is said to be grateful and obedient when he brings home delicious food but his father is not there and he sends for him to eat with him. If he sends a conveyance to fetch him then he is more grateful. If he goes himself to bring him then he is more obedient. If he washes his father's hands then he is both obedient and grateful to a high degree. If he does nothing of these things then though he will not be called disobedient yet he will have neglected gratitude and piety. However, if his father is around and gets the sweet smell of the food and likes to eat that looking towards his son who is aware of all that, but does not feed him and finishes the food, then the son is disobedient.

The verse explained

In the verse (33) of surah al-Isra, Allah commands that parents should be treated kindly and mildly.

In verse (10) of at-Tawbah, the word *ihsan* is applied to every deed that the human mind regards as good. It may be a saying, a deed, anything to eat or drink or any such thing. In verse (26) of surah Yunus, Allah refers to Paradise with this word, *ihsan*, as also in verse (20) of surah al-Baqarah. Indeed, Allah has called His Own Names as *al-husna*.

Love of parents

O you who harass and worry parents, have you extended kind treatment to them? When you were a kid, your parents wept fearing for you. Now, you are grown up and they weep fearing you. You leave them alone when they

have their hopes in you. Think of them. How would they fare without you? They think of you and long for you. But, Allah commands:

”إِمَّا يَلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا“ - (سورة الاسراء: آيت ٢٣)

"If either one or both of them attain old age with you, say not to them 'Fie' nor chide them, and speak to them a respectful word." (al-Isra, 12:23)

Ibn Abbas رضى الله عنه said, "Fie is something disagreeable."

The word Uff (Fie)

Muqatil رحمه الله عليه said 'Fie' is a strong word and a disgraceful thing.

Abu Ubaydah رحمه الله عليه said uff and thaqf refer to the dirt that is thrown out by rubbing the fingers. Some ulama say that uff is the dirt from the armpit and the inner portion of the thighs while thaqf is the dirt of the nails. Other people say that uff is from the nails and thaqt the dirty thing picked up from the ground.

The ulama explain that if the children perceive a bad smell from the bodies of their parents, they should not utter even so much as 'uff'. If this is so, then we may imagine how strong the check would be on children for more serious things.

Others explain it in a different way, but the ultimate sense is the same: not to hurt parents in the least, like one covering his nose and uttering 'uff,uff'. The word is derived from أف (afafa) meaning 'lowly'.

Unlawful to hurt parents

Mujahid explained that when the parents grow old and feeble, children must not utter 'uff' because of their urine and stool. Rather, they must clean them just as they had once cleaned the children. If they hurt parents in a greater way

that would fall under the unlawful. Children must not make them cry, shout at them or restrict their movement and visitors, otherwise the children would be disobeying their parents.

Way of speech

Allah says next {speak to them a respectful word}. Saeed ibn Jubayr رضى الله عنه said that it should be like an erring slave's words before a strict master.

Ata ibn Abu Ribah رحمه الله عليه said, "Do not call parents by their names or kunyah but say, 'Father', 'Mother' or the like." Abu Hurayrah رضى الله عنه said, "Do not walk ahead of your parents, do not sit before they sit and do not get them abused". Some people permit walking ahead of the father in darkness.

Being respectful

The next verse is :

وَاخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ

"And lower to them the wing of humility out of mercy". (17:24)

The word is adh-dhulli (الذليل) with a resonance, but the recital of Aasim has it adh-dhili (الذلي) without the shaddah (ض) to mean the opposite of 'making difficult' and 'being arrogant'. It is not the opposite of العز (al-izz). The obedient animal is (دابة ذلول - dabbatu dhalul). Abu Hatim عليه السلام said that this epithet when applied to men means that it is easy for them to do pious work.

Urwah ibn Zubayr رحمه الله عليه and Muqatil رحمه الله عليه said that it calls for being mild and compassionate to them.

The next verse teaches the prayer {My Lord hae mercy on them both as they brought me up when I was a little infant}. (17:24)

Allah does not call the world a return for piety to parents. Seek for them good in the hereafter. Hope to care for them as they cared for you during your childhood, or 'be merciful to them, O Allah, as they were merciful to me in my childhood'. Imam Maalik ibn Anas رحمه الله عليه said that this prayer for both may be made even if only one of them is alive.

Allah knows the hearts

Next Allah says that He knows what is in the hearts whether you are obedient or not to parents. He says that if, after dereliction of duty, anyone turns to Allah, then He forgives.

Sa'eed ibn Jubayr رضى الله عنه explained that if anyone utters a hasty word though at heart he is obedient then he is forgiven when he repents.

Butiful to parents

Allah says : {وَبَرًّا بِوَالِدَيْهِ} , {And he was obedient to his mother}.

The word (البر) is a comprehensive word and covers every kind of piety and good. It is also used in the verse (177) of surah al-Baqarah, for instance, to mean 'piety'.

According to a hadith :

الحج المبرور ليس له جزاء الا الجنة

"The hajj that is accepted will receive a reward that is nothing but paradise". ❶

This is a hajj during which no sin is committed. So is a business transaction approved if there is no doubt and cheating involved.

❶ Bukhari # 1773, Muslim # 437-1349, Tirmidhi # 810, Ibn Majah # 2888, Muwatta Maalik # 65 (hajj), Musnad Ahmad # 2/246.

Abdullah ibn Umar رضى الله عنه narrated that Prophet Yahya ibn Zakariya عليه السلام had vowed not to drink cool water till he learnt how he stood in Allah's sight. His father, however, advised him to consume some barley and water and he obeyed his father and atoned for his vow. Allah praised him for kindness to parents. The same word occurs in the hadith about it {فمد الله بالبر} -Allah praised him for kindness to parents}.

Yahya's distinction

Hasan Busri رحمه الله عليه narrated that the Prophet صلى الله عليه وسلم said, "Every person, other than Yahya ibn Zakariya عليه السلام, perpetrated sin or intended to commit it".

Observe! Prophet Yahya عليه السلام did not even contemplated sin, leave aside committing it. Allah said :

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُعْثَرُ حَيًّا

"Peace be on him the day he was born, the day he dies and the day he will be raised up alive". (Maryam, 19:15)

Allah preserved him from sin at all these stages in the world. In the hereafter, he will not face any evil. Allah says of him : {وَبَرًّا بِوَالِدَيْهِ} {Dutiful to his parents}. (Maryam, 19:14)

The verse emphasises that it is wajib and fard to obey the parents when no sin is involved.

Abdullah ibn Waqid رحمه الله عليه said that a person disobedient to his parents will be wretched and hard hearted. He cited this verse (32) of surah Maryam as evidence :

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

"Duteous to my mother and He made me not overbearing or depraved".

Only the arrogant is rude

He added that one who is rude to parents will be arrogant. Allah does not like the arrogant, boastful (4:36).

Allah says :

وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا

"Keep honourable company with them in this world".

(Luqman, 31:15)

The Arabic word is (معروف). It is good company. The human mind does not regard it as bad.

Kindness to parents generally

This command is general whether parents are Muslim or non-Muslim. This is clear in the verse (15) of surah Luqman which says that if they compel you to associate with Allah then you should not obey them, but keep honourable company with them in this world.

Imagine if one is instructed to keep good company with non-Muslim parents then to what extent the command would stress good company with Muslim parents.

Evidences that disobedience is forbidden

Many verses of the Qur'an and many ahadith are evidences that uquq (or disobedience) is tantamount to hurting parents. For example, the verse (23) of al-Isra about not saying so much as uff to parents. One who hurts them perpetrates the unlawful and neglects a *fard* command.

Moreover, the Prophet صلى الله عليه وسلم said, "Go back to them and make them happy (laugh) as you made them cry".

(We read this against 'Paradise under mother's feet'). This command is obligatory.

Abandon the optional

Obedience to parents is *wajib* in un sinful things and in giving up optional work. The hadith quoted in the foregoing lines is evidence for that. The lowest rank of jihad is its

optional nature and recommended from. Some times jihad causes martyrdom and achieves Allah's pleasure and an everlasting life, as in the verse (169) of surah Al-Imran :

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ
عِنْدَ رَبِّهِمْ يُرْزَقُونَ

"Think not of those slain in Allah's way as dead. Nay, they are alive and are provided with sustenance from their Lord". (3:169)

However, the Prophet صلى الله عليه وسلم put parents' pleasure above that. Hence, if anyone's parents summon him at the initial hour of a prayer, he must repond, it being *wajib*. Obedience to parents is *fard* while to offer the salah at its initial hour is recommended.

Obedience better than supererogatory

Here are some evidences that obedience to parents is better than all kinds of optional worship.

Someone offered the pledge of allegiance to the Prophet صلى الله عليه وسلم for jihad and hijrah. He asked whether his parents were alive. When he said that they were, he asked, "Do you seek reward from Allah?" He said, "Yes." The Prophet صلى الله عليه وسلم instructed him to go and treat them kindly. According to a version he said: 'and thereby engage in jihad.'

The Prophet صلى الله عليه وسلم called kindness to parents a jihad because both call for strenous effort and the human mind does not like it. Clearly, to care for the parents and look after them are difficult to do and human nature finds it tiresome. This means that when jihad is *fard ala al-Kifayah*, and if some people discharge it, then the others are absolved of the obligation. These others will be bound to serve their parents and obey them. The lowest rank of jihad is that it is mandatory. The Prophet صلى الله عليه وسلم preferred 'giving company to parents' over the merits of jihad.

Further, the hadith does not say that this man's parents disallowed him to go for jihad, or wept because of fear to his life. Again, it does specify that it was wajib on him to obey them. We can imagine the degree of obedience necessary if they disallow their children or became anxious. Also, observe that the Prophet صلى الله عليه وسلم opted for the parents' company over his own for that man. "Instead of pledge to me, treat them kindly."

Abdullah ibn Amr رضى الله عنه narrated that the Prophet صلى الله عليه وسلم turned back the man who had come to give the pledge having left behind his parents weeping instructing him to make them laugh. According to another version, he said. "I shall not receive your pledge unless you go and make them laugh just as you made them weep."

The hadith of Jurayj is also an evidence for it. He did not interrupt his salah to answer his mother who had called him. She cursed him and prayed to Allah to cause him to see the face of an evil woman before his death. There was a shepherd around the monastery. He had illicit sex with a prostitute who gave birth to a child and then accused Jurayj of having sired the child.

Abu Layth wrote in his tafsir that the Prophet صلى الله عليه وسلم said, "If the monk Jurayj was a jurist then he would have known surely that obedience to mother was better than the salah."

In the previous shari'ah, one was permitted to converse while offering the salah. This command was abrogated later. While one is no longer permitted to answer one's mother during the salah, yet if one knows that she has some important task, then one may discontinue the salah.

Meaning of hadith

The hadith makes it wajib to obey parents when mosin is involved and the athar (about Jurayj) shows that a mother

may curse if the command is disobeyed. Also, to keep away from the mother is to disobey her.

Also, to delay or neglect to answer the mother invites punishment. To set on a journey without permission is to disobey. Optional worship must be discontinued to obey parents. It is wajib to do so. Besides, even a simple disobedience of parents by great saints and ascetics gets no help from their worship. Clearly, Jurayj was a great saint who could get the new born to name the shepherd as his father and his disobedience was of a simple nature, yet he was punished. Then, what may be said of ordinary people whose disobedience is grave and serious?

Question: To acquire knowledge or to go on a trading mission are not as jihad in which one may lose one's life. Why then, the command is the same for all?

Answer: Parents have no right to prevent adult, sane and intelligent children from attaining martyrdom that has Allah's pleasure. In fact, no one, not even a just imam, has a right to prevent them from participating in jihad.

Question: If they are martyred in jihad then parents will be more grieved and their hardship will multiply.

Answer: The whole thing depends on hurting. Allah has given authority to parents over their children in case they are hurt and He has taken away rights and forbidden them to hurt parents even though martyrdom has Allah's pleasure.

Thus, if this is the deciding point for jihad then to proceed for an optional hajj or umrah or to acquire knowledge or to travel for business, the 'hurt to parents' will form a deciding factor to a greater extent. If parents disallow their children and feel grieved if they go and yet they go, then it will count as 'hurting parents.'

Question: There is likelihood of being killed in jihad causing more pain than caused by travelling to acquire knowledge which is not like it.

Answer: It is wrong to differentiate between the two from every angle. Allah's command is clear:

”فَلَا تَقُلْ لَهُمَا أُفٍّ“ - (الاسراء: آيت ٢٣)

"Say not to them Uff!" (Al-Asra, 23)

It means: do not hurt parents. It is unlawful to hurt them. Besides, if to proceed on jihad is to destroy oneself, then every kind journey is to destroy oneself.

The Prophet صلى الله عليه وسلم said, "The traveller and his property are liable to be destroyed unless Allah protects him."^①

Moreover, we do not agree that the Prophet صلى الله عليه وسلم prevented him from jihad to save him from destruction. Rather, the reason was that the parents may not be hurt because the Prophet صلى الله عليه وسلم named the father as the excuse. He asked him whether any of his parents was alive and when he affirmed, he said, "Go back to them."

To give up journey to acquire knowledge means giving up one merit while it is more necessary to obey the parents because it is wajib.

Journeying to acquire knowledge

It may, or may not be, fard, for the children to acquire knowledge. In the former case, it will not be wajib to obey parents if they disallow the children to proceed to acquire knowledge. Undertaking a journey for that will be proper in the light of the Prophet's صلى الله عليه وسلم saying, "It is not allowed to obey anyone if it involves disobedience to Allah."^②

① Al-Firdaws # 3/354.

② Bukhari # 7257, Muslim # 39-1840, Abu Dawud # 2625, Nasa'i # 4205, Musnad Ahmad # 1/82.

If it is not fard for him to acquire knowledge but only optional and he already has acquired the fard knowledge then obedience to parents takes precedence over such a journey. Optional knowledge is a means of nearness to Allah and the Prophet صلى الله عليه وسلم has given preference to the company of the parents over optional jihad.

Further, if the education he requires taught in the city of his residence then he cannot make the journey to another city acquire knowledge without his parents' permission. However, if that facility is not available in his city then he can travel to another city and is not bound to obey his parents if they disallow him, it being fard kifayah to attain the ranks of the *mujtahids*.

It is for this reason that Imam Sahnun Tanukhi رحمه الله عليه said that a person who is capable of preserving the sciences and of being an imam, is bound to acquire these sciences. He derived his conclusion from the verse (104) of surah Aal-Imran.

When affairs are unclear

Even when affairs are unclear, it is wajib to obey the parents. For instance, if a son is very careful in his eating habits but his parents eat luxuriously rich food and do not like that he should not eat with them then it is wajib on him that he should obey them and have the meals with them. It is taqwa to abandon the uncertain and wajib to obey the parents in what is not sinful. The same ruling applies to residing with them.

Obedience to parents is given preference over the disallowance of uncertain things. This is because it is unlawful to hurt parents. If anyone does that then he perpetrates the unlawful but if he does the uncertain thing then he is not perpetrating the unlawful.

As for a person travelling for business, if he has similar opportunities in his native place then he cannot travel

without permission. If he hopes to get more than what he gets home and wishes to go abroad to amass wealth then he is not allowed to go even if his parents' permit him. If they do not permit, then, of course, he should not go. The surah at-Takathur (1 to 4) is worth reading:

”الْهَكْمُ التَّكَاثُرُ ۝ حَتَّى زُرْتُمُ الْمَقَابِرَ ۝ كَلَّا سَوْفَ تَعْلَمُونَ ۝

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝“ (سورة التكاثر: آيت ١-٤)

"Your rivalry for amassing riches distracts you until you reach the graves. Nay, you shall soon know.

Nay, again, you shall soon know!"

If he travels for a personal reason or for the good of the community and if he does not travel, the masses would suffer heavily then it is not necessary to obtain the permission of his parents. Rather, just as it is forbidden to children to hurt parents so too parents are forbidden to hurt children. The Prophet صلى الله عليه وسلم said: { لا ضرر ولا ضرار } meaning neither is it allowed to cause damage in the beginning nor to cause damage in retaliation to anyone.^❶ This is a just saying that solves many doubts and problems. For instance, if all the people are on the point of destruction because of hunger and a child has food enough to survive then he may leave his parents and eat that morsel himself.

Question: Has not Imam Maalik رحمه الله عليه said that when a boy gains puberty (adulthood), he may go wherever he likes? His parents have no right to stop him?

Answer: This is a case of guardianship because, before he attains adulthood, all his affairs are handled by his guardian. He himself has no authority. When he is an adult, no right of guardianship remains on him and he can go wherever he likes. Adulthood annuls the commands of guardianship and simultaneously the commands of obedience and disobe-

❶ Mu'jam al-Awsat # 5/538, Ibn Majah # 2340.

dience become operative. Before adulthood, disobedience will not be ascertained because of absence of responsibility and after adulthood the commands of disobedience will apply because of shouldering of responsibility.

What Imam Maalik's words mean is that he is out of the purview of the commands of guardianship. He is an adult and responsible, so it is forbidden to him to hurt the parents, and the respective commands of uquq will apply on him and be enforced till the last moment. But, he has not mentioned the commands of uquq at all.

The evidence lies in the tradition right in the beginning of this book. Someone asked Imam Maalik رحمه الله عليه what he should do when his father called him to Sudan but his mother disallowed him to go. He said, "Obey your father but do not disobey your mother."

Question: Imam Maalik رحمه الله عليه also said, "His parents have no right to disallow the children." Then?

Answer: He means that the parents have no right to disallow on the basis of the commands of guardianship. At the same time, they should not be hurt. However, when he (a child) becomes an adult and authorised to spend, the commands of responsibility apply to him and he will be bound by the Divine command "فَلَا تَقُلْ لَهُمَا أُفٍّ" (Do not say to them Uff!). So too other commands will apply to him. Thus if parents are distressed on account of his journey, then it is forbidden to him to undertake it.

Besides, Imam Maalik رحمه الله عليه says nothing to indicate that children may travel. All he means is that he then is his own master, may go wherever he likes in the city and spend the night. If he spends the night at a place of sin and his parents prohibit him then he is bound to obey them, because children's straying hurts parents.

Opposing parents in the optional

Abu Nasr ibn Sibagh رحمه الله عليه said, "One may not participate in jihad without permission of parents and it is *mustuhabb* (recommended) to get their permission to travel for business and learning. It is not *wajib*."

Perhaps he says so because there is risk to life in jihad while in the other cases one seeks the religion and the world. He has not mentioned what one may do if parents disallow their child to travel for business or learning. Rather, it was not his aim to mention this possibility. Or, it is an abridged opinion. If he refers to a business and learning that are necessary and *wajib* then it is correct. If he means increase in riches, then we have mentioned the command, as we did mention the command for optioned knowledge. It is *fard* to obey the parents.

It is wrong on the part of Abu Nasr Sibagh رحمه الله عليه to differentiate between jihad and journeys for other ends, as we have clarified previously, like the Prophet's صلى الله عليه وسلم instructions to the man to return and make his parents laugh.

Question: We may classify this command as *wajib*. There are two arguments for it: (i) The Prophet صلى الله عليه وسلم asked him, "Do you seek reward from Allah?" This means that he did not make the command binding on him, but gave him choice. And, (ii) Allah's words:

”فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ“ - (سورة البقرة: آية ٢٣٢)

"You should not prevent them from marrying their husbands." (2:232)

The marriage will be permissible or recommended. In the former case, the guardian is disallowed (to prevent) and, in the latter case, the obedience to father is preferred over the recommended nature. This means that obedience to

parents is not *wajib* to abandon optional affairs. So, if parents call on children to give up optional affairs, will they not be obeyed?

Answer: The interpretation of the hadith is wrong because the Prophet صلى الله عليه وسلم never spoke these words. All he said, "Go back to them and make them laugh as you made them weep." He bound him to return to his parents and chose it for him over jihad and the Prophet's صلى الله عليه وسلم company. In the other hadith, he asked him, "Do you seek reward from Allah." The man said, "Yes".

Thus, in this hadith, the Prophet صلى الله عليه وسلم gave him choice and did not bind him to the command. The hadith does not say that the parents had forbidden him and were grieved because of his going.

The point of dispute rests on parents withholding their permission and being grieved on their son's departure: may he travel without their permission, or not? The hadith does not say anything about it. If the parents do not disallow then it will not be *wajib* to stay with them but it will be optional. The Prophet صلى الله عليه وسلم has, in any case, preferred the company of the parents to his own blessed company and optional jihad.

Further, it is also not correct to derive any conclusion from the verse, because it was revealed concerning Ma'qil ibn Yasar رضى الله عنه and his sister. Nevertheless, a general command is derived from this verse that a father is not allowed to prevent his daughter from marrying. The answer is that if he disallows her, then it is not *wajib* for the daughter to obey further, because obedience is *wajib* on the children if parents are hurt (by disobedience) while marriage of a daughter should please parents. If their daughters remain in their homes unmarried, the parents are grieved and hurt and they fear an ill consequence. All the intelligent people agree that parents are grieved when their children go

... a journey but they are happy when they marry. Marriage protects the person from sin and promotes the generation. It does not concern obedience to parents over optional work, but it concerns human rights. It is wajib on the father to give his daughter this, her right in full, meaning arrange for her marriage.

This is her right from the human rights. It is like a debt parents owe to their children who need that money while the parents do not need it. It is then wajib on the parents to repay the rights of their children in full.

The wajib to obey parents is conditonal to the children hurting them. Imam Maalik رحمه الله عليه said, "If a father rejects the first proposal for his daughter, then he is not one who disallows marriage (in the light of the afore-mentioned verse).

The emphasised sunnah

Question: Is obedience to parents wajib if the sunnah have to be given up?

Answer: The emphasised sunnah are like the congregational salah in the mosque, the two sunan salah of fajr, the witr, etc. If parents call their children during these kind of sunnah at some times, then they must obey them. If they are used to call always then it is not necessary to obey them always because it necessitates abandoning the symbols of Islam.

The Prophet صلى الله عليه وسلم said, "I intended to get someone to collect firewood and instruct the muadhdhin to call the adhan and someone to lead the salah, and then I should go to such people as have not joined the congregation and burn down their houses." ❶

❶ Bukhari # 657, Muslim # 651-252.

Joining bonds of kinship

Some one asked the Prophet صلى الله عليه وسلم to be shown a deed that would lead him to Paradise. He said, "Worship Allah. Do not associate anything with him. Establish the salah, pay the zakah and be kind to relatives." ❶

Abdullah ibn Umar رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "He who joins ties of relationship is not he who reciprocates the gesture. Rather, he joins bonds of kinship with those who sever them." ❷

The Prophet صلى الله عليه وسلم said that Allah says, "I am Allah. I am Ar-Rahman. I created rahm and gave it My name. So, he who joins it, I shall join him with My rahm (mercy) and whose breaks, I shall sever him (from My mercy)." ❸

The most excellent

The Prophet صلى الله عليه وسلم defined the most excellent person as one who fears Allah the most, exceeds others in joining ties of relationship, in enjoining piety and in forbidding evil. ❹

Abu Dharr رضى الله عنه narrated, "My friend Prophet Muhammad صلى الله عليه وسلم instructed me that I should join ties of relationship even if the other person severs them. He commanded me that I should speak the truth even if it is bitter." ❺

Kurayb رحمه الله عليه the freedman of Abdullah ibn Abbas رضى الله عنه narrated that (Sayyidah) Maymunah bint Harith

❶ Bukhari # 1396, Muslim # 13-13, Nasa'i # 467 (repeated).

❷ Bukhari # 5991, Abu Dawud # 323, Tirmidhi # 1915, Musad Ahmed 2/160 repeated)

❸ Mustadrak Haakim 4/157, Ibn Hibban 2/178.

❹ Musnad Ahmad # 6/433, Musannaf Ibn Abu Shaybah # 5/218.

❺ Ibn Hibban # 2/194.

رضى الله عنه set a female slave free, having had the Prophet's permission. The Prophet صلى الله عليه وسلم said to her, when she had set her free, "If you had given her to the relatives of your maternal uncle, then you would have had a great reward."^①

Zayd ibn Aslam رضى الله عنه narrated that when, on his way to Makkah, the Prophet صلى الله عليه وسلم was offered fair complexion women and wheatish camels of Banu Mudlij, he declined saying, "The Banu Mudlij join ties of kinship and slaughter their best camels."^②

Giving charity

Abu Talhah رضى الله عنه had some gardens that were very dear to him. One day, he said to the Prophet صلى الله عليه وسلم that he wished to give the property dear to him the Bayruha in charity in the light of the verse (92) of surah Aal Imran and hoped for reward from Allah. The Prophet صلى الله عليه وسلم praised him and advised him to distribute that among his relatives. Accordingly, he gave that away to his relatives and cousins.^③

The Prophet صلى الله عليه وسلم said, "The best sadaqah is what is given to those relatives who bear malice."^④

He also said that piety and joining ties of relationship result in a prolonged life and supplication averts the destined.^⑤

The Prophet صلى الله عليه وسلم said, "Charity given to a needy person is one *sadaqah*. Charity given to a relative (who bears malice) is like Two *sadaqahs*, and joining ties of relationship."^⑥

① Bukhari # 2592, Muslim # 999, Abu Dawud # 1690.

② Ahya ul-Uloom # 4/192, an-Nihayah # 4/222.

③ Bukhari # 1461, Muslim # 998.

④ Mustadrak Haakim # 1/406

⑤ Mustadrak. Haakim 1/493.

⑥ Tirmidhi # 658, Ibn Majah # 1844.

Significance of keeping alive kinship

Someone said, "O Messenger of Allah, I have some relatives with whom I join ties of relationship but they keep apart. I forgive but they wrong me. I am kind to them but they are wicked to me. Shall I Pay them back in the same coin?" He said, "No, otherwise you will be like them. Go on forgiving them and join ties of relationship. As long as you do it, a helper will be with you always from Allah."^①

The Prophet صلى الله عليه وسلم said, "Allah's mercy does not descend on a people among whom are those who snap bonds of kinship."^②

According to a hadith, the reward of joining ties of kinship is received promptly.^③

The Prophet صلى الله عليه وسلم said, "The souls are like an assembled army. Those that knew each other are mutually loving and the strangers are apart."^④

Concerning forefathers

The Prophet صلى الله عليه وسلم said, "When words and deeds differ, heart bear malice and ties of relationship are snapped, Allah will put the people away from his mercy and turn them blind and deaf."^⑤

As far as I know, the rank of the forefathers is not like that of the parents. Here are some evidences :

- (i) They do not come under the purview of parents. Hence, they are not covered by the verses (14) of surah Luqman, or (23) of surah al-Isra. They are called آباء (aaba forefathers) figuratively. Hence, one may say

① Musnad Ahmad # 2/181.

② Sha'b ul Eeman # 6/223, at Adab at Mufrad # 36, (Manners in Islam).

③ Sha'b ul Eeman # 6/223.

④ Bukhari # 333, Muslim # 159-160, Musnad Ahmad Ahmad # 527.

⑤ Mu'jam Awsat 2/161.

of one's grandfather, "He is not my father". The principles of *fiqh* say definitely that the same word cannot be used to express its true and figurative meanings.

- (ii) The forefathers are not covered also by the verse (23) of surah al-Isra (أَحَدُهُمَا أَوْ كِلَاهُمَا) otherwise the words would have been {أَحَدُهُمْ أَوْ كِلَاهُمْ} - one or all of them}.
- (iii) Someone asked the Prophet صلى الله عليه وسلم who was most deserving of his good company. He said, "Your mother". A second and a third time also he said, "Your mother". When he asked the same question, the fourth time, he said, "Your father and then, by steps, your nearer relatives."^①

When someone asked him who was more deserving of his kind treatment, the Prophet صلى الله عليه وسلم said, "Your mother, father, sisters, brothers and the master who is the guardian. This is a wajib right and a relationship that must be joined". He did not mention the forefathers, but after the parents, he named the other relatives who are nearer and are to be given kind treatment.

According to a hadith, he named the mother twice and the father, the third time, as having more right.

If forefathers were meant, then the plural tense would have been used.

Allah said : {وَبِالْوَالِدَيْنِ إِحْسَانًا} - be kind to parents} complimenting it with {وَقُلْ رَبِّ ارْحَمْهُمَا} - My Lord have mercy on them both as they brought me up when I was a little (infant)}. (17:23-24)

This verse is explicit about the issue because children are brought up by parents. The grandparents, ancestors and relatives do not bring them up. This is why it is mentioned specifically that kind treatment be given to parents.

① Muslim # 1-2548, Bukhari # 5971, Tirmidhi # 1904 (repeated).

Who are dhawil arham

Some ulama contend that joining ties of relationship is wajib when there is a kindship of mahram. This means that if of two people one is a male and the other a female then they cannot marry one another and this is what mahram (of one another) means.

Examples are parents, sisters and brothers, grandparents and so on up the ladder and the children and so on down the ladder. And so, the paternal uncle, paternal aunt, maternal uncle and maternal aunt but joining of ties of relationship between their children is not wajib because the children can marry among themselves.

This statement is correct because two sisters cannot be married to the same man at one time nor can a woman and her paternal or maternal aunt, lest jealousy lead them to snap bonds of kinship.

Everything that may cause a wajib to be broken is forbidden. However, it is allowed to marry a woman and the daughter of her paternal or maternal uncle at the same time, even if they break ties of relationship because that is not wajib between them. The reason is that they (are not mahram and) may marry one another.

Imam Abu Hanifah رحمه الله عليه held the same opinion. They cannot take back mutual gifts. Their mahram relationship deems the property as 'joining ties of relationship'.

I (Tartushi) say that according to a hadith, "Allah will reckon ties of relationship, even if they are distanced by forty links". If this is so then it means being a mahram does not call for 'joining ties of relationship' on an exclusive basis. Hence, 'joining ties of relationship' is wajib (obligatory) in any case whether the relative is mahram or a stranger.

The jurists hold that the term (dhawi al-arhams uterine relatives) includes every relative who is neither related by blood nor has a claim to a share (of inheritance).

Examples are sons of one's sisters daughters of one's brothers, brother's children from the same mother, children of grand-daughters, uncle's daughters and their (these daughters) children, and from the mother's side her paternal uncle and his children, and from father's or mother's side their paternal aunts, grandmothers, etc.

Giving gifts to relatives

Ibn Sirin رحمه الله quoted Uthman ibn Affan رضى الله عنه as saying, Umar رضى الله عنه used to give gifts to his relatives for Allah's pleasure. I shall do the same thing with my relatives, but Umar رضى الله عنه was exemplary."

Hazrat Umar رضى الله عنه wrote to Abu Musa Ash'ary رضى الله عنه, "Command the relatives to meet each other regularly and not become mutual neighbours."

The reason for that is that wealth is beautiful and attractive. Neighbours are likely to encroach on rights and look out for benefits which may lead to mutual distrust and severing of ties of kinship.

Maharib ibn Daththar رحمه الله said that the word abrar is applied to those who give kind treatment to both their antecedents and descendants. Just as a father has rights over his children so do children have rights over their father.

A wise man said : (الصلة بقاء والقطيعة مصيبة) meaning : 'Joining ties of relationship is survival while severing them is a catastrophe.'

Be mindful of kinship

If anyone is not kind to near relatives, then Allah manifests for him distant relatives. Amr ibn Dinar رحمه الله

said, "Be mindful of three things because they have links with the throne of The Compassionate.

- (i) Blessing. It complains, 'O Lord, I am being denied.'
- (ii) Trust. It complains, 'O Lord, I am being misappropriated.'
- (iii) Rahm (mutual relationship). It also complains, I am being severed'."

Easy reckoning

Ja'far ibn Muhammad رحمه الله said that reckoning becomes easier when ties of relationship are joined. He recited the verse (21) of surah ar-Ra'd :

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ
سُوءَ الْحِسَابِ

"And those who join that which Allah has commanded to be joined and fear their Lord and dread the evil reckoning."

Someone asked a villager about a paternal cousin. He said, "He is your enemy and your enemy's enemy."

A respectable man backbited the king's brother before him. Another man in the assembly joined him in backbiting. The king interrupted them, "Stop! let me eat my flesh myself. I shall not let others eat it."

If anyone has never faced a calamity then disobedience to parent is itself a great calamity for him.

Advantages of kindness

Ali رضى الله عنه said, "If anyone guarantees me one thing. I shall assure him of four things. If he joins ties of relationship, then his life will prolong, his family members will love him, his provision will be enlarged and he will be encircled by his Lord's mercy."

Hasan Busri رحمه الله عليه said, "Commence to deal gently and with good conduct with your family members. Your stay with them is for a very short time."

Question : What does 'life, will be prolonged' mean? The Prophet صلى الله عليه وسلم said, "Joining ties of relationship prolongs life" while Allah says in verse (34) of surah as-A'raf :

فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

"When their term comes they cannot put it back by a moment, nor can they put it forward."

How do you reconcile the hadith and the verse?

Answer : Ibn Qutaybah رحمه الله عليه said that life is prolonged in two ways :

- (i) The condition is improved with a large provision, security of life and cheerful heart. When Allah told Prophet Musa عليه السلام that He would eliminate his enemy but he found him alive, he prayed to Allah, "You had assured me that You would kill him but he is alive". Allah said, "I have fulfilled My promise by turning him into a needy man."

There is an ancient saying : "Poverty and need imply a great death."

So, Ibn Qutaybah رحمه الله عليه said, "If poverty can be called death then richness may rightly be called life. This can be described as a prolonged life."

- (ii) Allah decrees a life of one hundred years for a man but his body and physical structure is fashioned for eighty years. When he joins ties of relationship, his physical structure is improved by Allah to accomodate another twenty years so he reaches one hundred years. As for the life-span of one hundred years, that is neither prolonged nor curtailed.

Another explanation

Some ulama explain prolonging the lifespan to mean an increase in intelligence, understanding and foresight, and withdrawal of trials. It does not mean that his life and intelligence is really increased because Allah says about provision in verse (36) of surah az-Zukhruf that He has apportioned it among the creatures. And, about life, He says as in the verse (34) mentioned in the foregoing question.

Some others hold that Allah knows already that he will join ties of relationship and his lifespan will be prolonged in that case. He says :

“وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ”
(سورة فاطر: آيت ١١)

"And no aged person is made to advance in age nor is a part curtailed from his age, but all this is in a book." (Fitr, 35:11)

This verse agrees with the aforementioned hadith and hence both of them reconcile with the verse (34) of al-A'raf quoted earlier. Therefore, if anyone joins ties of relationship then, according to the Prophet's صلى الله عليه وسلم saying, his life is prolonged and he will die at the term specified for him and it will neither be advanced nor put back.

Similarly, he whose life is curtailed because of not joining ties of relationship, he, too, dies when the specified term expires without any advance or putting back. This is as in the verse (11) of Fatir cited earlier.

This interpretation is clear from the verse (1) of surah Fatir:

“يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ” - (سورة فاطر: آيت ١)
"He adds to the creation what He will."

It tells us that Allah may increase one's lifespan at His will.

You and your property are your father's

A child is part of his parent's sperm that grew with food which is milk and solid food. All this belongs to parents. It is like one who sows a seed and nurtures it so that the tree and its fruit belong to him. Hence, Parents are rightful owners of their children and their properties. However, it is clear that this issue is not so in practice because a father cannot sell his son.

This means that the Prophet's صلى الله عليه وسلم words "You and your property belong to your father," refer to the commands or rules of ownership, not physical ownership. This is like the Prophet's صلى الله عليه وسلم saying, "Between a man and disbelief is giving up the salah."^❶

In fact, a person does not become a disbeliever by abandoning the salah. So, it is the rules of disbelief that apply, one of which is to kill him. Thus, one who does not offer the salah must be killed.

For example, once the Prophet صلى الله عليه وسلم said, "Abu Bakr's رضى الله عنه property has benefitted me as no one else's has." Abu Bakr رضى الله عنه said, "O Messenger of Allah, I and my property belong to you." He meant that the Prophet's صلى الله عليه وسلم words and deeds about him and his wealth are operative as an owner's authority over his property.

Hence, children are bound to obey their parents when no sin is involved. Children will spend their wealth because of right of parentage, but the issue of marriage and property differs from it.

This issue increases in importance when we observe that Allah coupled gratitude to parents with worship of Him and gratitude to Him.

❶ Muslim # 134-82, Nasa'i # 460, Tirmidhi # 2627.

He also instructed that they should not hurt. He mentioned both the commands to gether and thus emphasised its significance.

He says:

”فَلَا تَقُلْ لَهُمَا أُفٍّ“ - (سورة الاسراء: آيت ٢٣)

"Say not to them, 'Fie!'" (al-Isra, 17:23)

This is a position that only they can know who possess Divine awareness.

Allah knows best and He decides.

☆☆☆

KINDNESS TO PARENTS

Imam Abdur Rahman ibn Jawzi

Translated by :

Rafique Abdur Rahman

Biography of Imam Ibn al-Jawzi رحمه الله عليه

He was an imam, a scholar, a hafiz and the shaykh ul-Islam. He was Abdur Rahman ibn Ali ibn Abu Bakr al-Qurashi, al-Taymi, al-Baghdadi, al-Hanbali.

He was an unmatched sermoniser and writer. He is called al-Jawzi because of Jawzah near the River Busrah in Mashra'h al-Jawz or Wasit.

He was born in 509 AH or 510 AH and began his religious lessons in 519 AH.

He acquired knowledge from many eminent teachers. They were more than eighty.

While he did not travel to learn hadith, he had all the books of hadith and many other works from which he derived the sources. He was the last student to relate the ahadith to Dinwari رحمه الله عليه and Mutawakkali رحمه الله عليه. He benefitted from ibn Nasir رحمه الله عليه in lessons of hadith. Sayt ul-Khayyat رحمه الله عليه and ibn al-Jawaliqi رحمه الله عليه in lessons of the Qur'an and literature, and many scholars in lessons of fiqh.

Students

His many students included his sons Allamah Muhiuddin رحمه الله عليه and Ali an-Nasikh Shamsuddin Yusuf ibn Quz Ali Hanafi.

Abdur Rahman ibn Bukhari رحمه الله عليه, Ahmad ibn Abu al-Khayr رحمه الله عليه, Khidr ibn Hamawiyah رحمه الله عليه and ibn Asrun رحمه الله عليه were among those who narrated hadith from him.

Excellence

He was the chief in sermonising and oratory. He composed excellent prose and poetry. He was handsome and well-mannered. He was a unique scholar of tafsir, sirah and history, an expert in the science of hadith, a jurist on the unanimity and differences of the ummah, an adept of the science of medicine and a prolific writer. He was an approved personality and well respected.

Perhaps no else has written as many books as he has. Abu al-Muzfar رحمه الله عليه said that he remained aloof from the world. He completed the recital of the entire Qur'an every seven days and stayed at home all the time except that he went to the mosque. He never joked with anyone. He ate only when he was convinced that the food was *halal*.

This was his habit all his life. During his last days, he said from the pulpit, "With these fingers I have written one thousand volumes, about one thousand people repented at my hands and one thousand Jews and Christians embraced Islam through me.❶"

Abu Abdullah Dabishi رحمه الله عليه wrote about him that he had written books on Different subjects, like tafsir, fiqh, etc.

Muwaffiq Abdul Latif رحمه الله عليه wrote that ibn Jawzi رحمه الله عليه had a pleasing complexion and excellent habits. He had a very good nature. More than one hundred thousand people attended his assemblies, and he never wasted his time. Every day, he wrote down four registers. Though he was proficient in every science, he was an imam of tafsir and an hafiz of hadith.

He took good care of his health. His diet was such as kept him and his mind alert and efficient. He wore good attire, white and sweet-smelling. When he fell ill, he died within five days.

❶ Mirat uz-Zaman # 8/482.

His lessons

Ibn Rajab Hanbali رحمه الله عليه said that he used to give a lecture after asr, but people took their places early morning. On the day of Arafah, he planned his lecture at Baab Badr and the people occupied ideal seats from pre-dawn (at sahri). When it was dawn, no one could find a place.

Imam Dhahabi رحمه الله عليه said that when ibn Jawzi was three years old, his father died whereafter his aunt (father's sister) took care of him. His relatives were merchants of copper. When he was of an age of understanding, his aunt took him to ibn Nasir رحمه الله عليه from whom he heard many ahadith. He was inclined to sermons and lectures when he was yet young, and he began to deliver sermons. He became popular and continued in this field till he died.

Faced trial

Towards his final days, he was subjected to trials. People complained of him to Khalifah Nasir. So, he was exiled to wasit in a very disgraceful manner and shut in as dark room there. His children were not allowed to meet him. He was confined there for five years. He washed his clothes and cooked some food himself.

The grandson of Shaykh Abdul Qadir رحمه الله عليه, Abdus Salaam ibn Abdul Wahhab also came out against him. Ibn Jawzi did not regard Abdul Qadir highly. The result was that his children despised ibn Jawzi. Abdus Salaam held corrupt belief and was a philosopher. His books were burnt down and his madrasah was handed over to ibn Jawzi.

One of Abdus Salaam's friends was a minister and was a rafidi. He authorised Abdus Salaam to teach ibn Jawzi رحمه الله عليه a lesson, so he arrested him and disgraced him. ibn Jawzi had only bare clothing on him and a little cap. Abdus

Salaam consigned him to Wasit whose amir, too, was a rafidi but he did not agree with Abdus Salaam that he should imprison him, and sent Abdus Salaam back to Baghdad.

Ibn Jawzi رحمه الله عليه was released when his son Yusuf became known and delivered sermons. He was able to gain influence so that the khalifah's wife recommended his release. But, he stayed on in Wasit till both father and son studied for a time from ibn Baqlani رحمه الله عليه. Ibn Jawzi was eighty years old at the time. How brave he was!

However, this is not unique with him. The ulama have faced hardships and trials in every era.

Wise words

Imam ibn Jawzi's رحمه الله عليه sagacious sayings include:

- ☆ Scorpions of death are about to sting but the screen of the body of desires withholds them. The water of life trickles in the vessel of the years.
- ☆ O amir! Use your authority and power, remembering Allah's justice with you and use your judgement to punish, remembering Allah's power over you. Do not treat your sick religion with your wrath.
- ☆ He said to a friend, "You are late and have a strong excuse and I trust you, but I long to meet you ever, so instead of the strong excuse you have a painful attitude."
- ☆ Some one said to him that he did not sleep all night to attend his gathering. He said, "You did not sleep because you wished a spacious seat in the assembly."
- ☆ Someone asked him, "Who was the better of the two: Abu Bakr رضى الله عنه or Ali رضى الله عنه?" He sat, "Sit down!" The man asked again and was again directed to sit

down. When he asked the same question again, he made him sit down, saying, "Of course, you are afdal¹ than everyone."

- ☆ When another man asked the same question, he said, "He is fadal whose daughter is his wife". This is such a wording that can mean either of the two.²
- ☆ A man asked about *tasbih* and *istighfar*, "Which is better?" He said, "Dirty garments need soap more than scent."
- ☆ One who lives a content life is serene but one who is greedy and avaricious lives an uneasy life.
- ☆ Once he said to the caliph Mustadi, "O amir ul-Mu'minin, if I say anything then I am afraid of you. But, if I keep quiet then I fear for you. So, I prefer to fear for you than to fear you. Listen, a well-wisher says, 'Fear of Allah is better than the saying: you are the forgiven people.'
- ☆ If anyone's heart is filled with hopes then death tries to diminish it.
- ☆ As for ignorant sermonisers, keep away from the ignorant physicians. Sometimes they prescribe poisonous things to the sick not being aware of it themselves.
- ☆ He said to one sermoniser who made his listeners enjoy, "You are like Harun عليه السلام was to Musa عليه السلام who had prayed to Allah to send him to him to help him."
- ☆ He said of the scholastic theologians who said that there was no God in the heaven, no Qur'an in the book and no

¹ Afdal (افضل) means 'superior' but its root word fadal (فضل) also means 'superfluous', 'unnecessary'.

² The Prophet's صلى الله عليه وسلم daughter was Hazrat Ali's رضى الله عنه wife while Abu Bakr's رضى الله عنه daughter was the Prophet's صلى الله عليه وسلم wife.

Prophet ﷺ in the grave, "It is like the words of the Qur'an: {ثَلَاثَ عَوْرَاتٍ لَكُمْ} - three times of privacy for you. (24:58))

- ☆ A man flew into ecstasy in his assembly one day. He said to him, "How surprising! All of us look out for the missing thing, but only you are distinguished with ecstasy."

A prayer

Among the prayers of Imam ibn Jawzi رحمه الله عليه was the prayer: "O Allah! Do not inflict punishment on the tongue that speaks to the people about you, or on the eye that observes the science that lead to you, or on the feet that rise to serve your religion, or on the hands that write the ahadith. By Your Might, do not send me to hell. The people know that I defend your religion."

Works

Hafiz Dhahabi رحمه الله عليه wrote that some people put the writings of Ibn Jawzi رحمه الله عليه at over three hundred. He cited others as describing him as having written books on different subjects. He also taught and was a hafiz of hadith.

He wrote books on the sciences of the Qur'an about fifteen; on the sunnah, about twenty-eight; on tarikh and sirah, about twelve; on the sciences of Arabic, about nine; on *fiqh* and its *usul*, about thirty-two; on merits of different people and things, about twenty-three; on *zuhd* and *raqa'iq*, about twenty-four; on religious exercises, about thirty-two; on medicine, six books; on poetry, two books; and on sermonising, about fourteen.

Death

Ibn Jawzi رحمه الله عليه died on Friday night, 13th Ramadan 597 AH at Qatfata in his house.

Shaykh ibn.Sukaynah رحمه الله عليه arrived before dawn to give him a bath. The markets were closed on his death and a large crowd gathered for his funeral salah which was led by his son Abu al-Qasim Ali. A second salah was held at Jami' al-Mansur. He was buried at the time of the Friday salah near the grave of Imam Ahmad ibn Hanbal رحمه الله عليه. As he was being lowered, someone called Allahu Akbar and the people wept bitterly. The people spent the entire Ramadan near his grave. They burnt the candles and recited different things and prayers.

The muhaddith, Ahmad ibn Sulayman Sukkar رحمه الله عليه dreamt that night that ibn Jawzi رحمه الله عليه was seated on a pulpit of rubies on a prominent place while the angels were before him.

People assembled in a very large number on Saturday to condole his death. Elegies were also composed on the occasion. He had left instructions that the following poem should be inscribed on his grave.

يا كثير العفو عمن	كثير الذنب لديه
جاءك المذنب يرجو	الصفح عن جرم يديه
انما ضيف وجزاء	الضيف احسان اليه

"O You Who forgive much and often one who has many sins, the sinner has come to You hoping for pardon of the crime on his hand. I am Your guest and the reward of the guest is kindness to him."❶

☆☆☆

❶ see : Siyar A'lam un-Nabula # 21/365, al-Kamil # 12/71, al-Bidayah wa an. Nihayah # 13/28.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise belongs to Him who has given the command to be kind to parents and to not disobey them. And may His mercies and blessings be on our master and chief Muhammad Mustafa صلى الله عليه وسلم and his family and descendants.

To proceed! I observe that the young men of today do not pay enough attention to giving kind treatment to parents. They raise their voices before their parents as though they do not consider obedience to them necessary. They also sever those ties of relationships that Allah has commanded should be joined. Sometimes they are intoxicated with their riches and cast aside their poor relatives and neglect pious work.

These things are rewarding and their neglect invites chastisement. So, I decided to write a book to mention the essentials to wake up the neglectful and remind the wakeful. It is made up of a few chapters. May Allah enable me to convey the correct.

Logical reasoning

It is clear to an intelligent person that his benefactor has rights on him. After Allah, there is no one as good-doing as the parents. The mother and father take great pains since he is conceived till he grows up and matures.

The intelligent person tries his best to repay his benefactor. However, it is the worst of a person's habits to ignore the rights of the good-doer and he also denies his rights. He cannot repay his parents howsoever he obeys them.

Have I repaid my mother's rights

Someone asked Ibn Umar رضى الله عنه, "I have a mother who is very old. I take care of all her needs even ablution and the

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Someone asked Ibn Umar رضى الله عنه, "I have a mother who is very old. I take care of all her needs even ablution and the

little things. Have I given her her rights?" He asked, "Had she not taken care of your needs?" She did that with a prayer for your life while you do it hoping for her death. You have not repaid her rights."

Umar رضى الله عنه saw a man carrying his mother on his back and took her round the House of Allah. He said, "If I find my mother and carry her round the House like he does, then that is dearer to me than red camels."

Someone asked Abdullah ibn Umar رضى الله عنه that he had carried his mother from Khurasan and through the rites of the pilgrimage. Had he repaid her? Ibn Umar رضى الله عنه said, "No. Rather, you have not returned to her even the smallest of her deed."

To be kind to parents and relatives

Allah commands in the verses (23, 24) of surah al-Isra that we should treat our parents with kindness and not say so much as 'uff' (Fie) to them.

Abu Bakr ibn Anbari رحمه الله عليه said that the command is to cut off worship of all others strongly and to honour and respect the parents.

Ibn Abbas رضى الله عنه also said, "Do not agitate your clothes in front of your parents lest dust from them blow on them."

Five opinions are expressed for 'uff.'

- (i) Khalil رحمه الله عليه said that uff means the dirt in the nails.
- (ii) Asma't رحمه الله عليه said that it is the wax in the ears.
- (iii) Tha'lab رحمه الله عليه said that it is the pieces of the nails.
- (iv) Ibn Al-Anbadi رحمه الله عليه said it stands for dearth and disgrace.
- (v) Ibn Faris رحمه الله عليه said that this word is used to pick up sticks, etc. from the ground.

My teacher Shaykh Abu Mansur Laghawi رحمه الله عليه taught me that uff means 'a bad odour' and its real sense is that you blow on something and its dust bounces on you.

And the next words of the verses are 'and do not chide them.' They mean: 'do not shout at them and do not scold them.' Ata ibn Abu Ribah رحمه الله عليه said, "Do not wave your hands at them."

The next command is: 'And, speak to them a respectful word.' You must be very humble and kind to them in your speech. Sa'eed ibn Musayyib رحمه الله عليه said, "Like an erring slave speaks to his quick-tempered master."

Then follows the command to lower to them the wing of humility. It is to love them and be extremely humble to them. It is like Allah's command in the verse (14) of surah Luqman: 'be thankful to Me and to your parents.' Allah mentions gratefulness to Him and to parents at the same time.

Emphasis on obedience to parents

Mu'adh ibn Jabal رضى الله عنه said, "The Prophet صلى الله عليه وسلم instructed me not to disobey my parents even if they expelled me from the house."

Abdullah ibn Umar رضى الله عنه narrated that his father Umar رضى الله عنه asked him to divorce his wife but he did not. So, Umar رضى الله عنه mentioned it to the Prophet صلى الله عليه وسلم who said to Ibn Umar رضى الله عنه, "Obey your father."

Ubadah ibn Samit رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Do not disobey your parents. If they ask you to abandon the worldly possessions, then do so"

Jabir ibn Abdullah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Treat your parents kindly. Your children will treat you kindly."

Zayd ibn Ali رحمه الله عليه said to his son, "Allah is not pleased with your treatment of me. So, He commanded you to treat me kindly. But, He is pleased at my treatment of you. So, He has not commanded me treat you kindly."

Jihad and hijrah

Abdullah ibn Amr رضي الله عنه narrated that when someone sought the Prophet's صلى الله عليه وسلم permission to participate in jihad, he asked him whether his parents were alive. He said that they were, so the Prophet صلى الله عليه وسلم said, "Then make jihad (effort) with them."

He also narrated about one who made the pledge of hijrah with the Prophet صلى الله عليه وسلم. He sent him to them, saying, "Make them laugh just as you have left them weeping."

Abu Sa'eed Khudri رضي الله عنه narrated about a man who had emigrated from Yemen without his parent's permission. The Prophet صلى الله عليه وسلم said, "Go back to them and get their permission. If they do not give, then serve them."

Ibn Abbas رضي الله عنه narrated that a woman brought her son who wished to take part in jihad but she withheld her permission. The Prophet صلى الله عليه وسلم said, "Stay with your mother. You will get the same reward that you seek."

Ibn Umar رضي الله عنه narrated that the Prophet صلى الله عليه وسلم sent back a man to his surviving mother and serve her. He went away and the Prophet صلى الله عليه وسلم said, "The Lord's pleasure lies in the parent's pleasure."

Obedience to parents dear to Allah

Abu Amr Shaybani رحمة الله عليه reported that Ibn Mas'ud رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The deed dearest to Allah is the salah at its hour". When he asked for the next he said, "Kindness to parents", after which he said "Jihad in Allah's path."^❶

❶ Bukhari # 527, Muslim # 139 - 85, Tirmidhi # 173, Nasai # 610, Ahmad 1/409, 410.

It prolongs life

Suhayl ibn Mu'adh رحمة الله عليه reported that his father narrated that the Prophet صلى الله عليه وسلم said, "He who treats his parents kindly is given glad tidings and his life is prolonged."

Abu Sa'eed Khudri رضي الله عنه and Abu Hurayrah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "O son of Aadam عليه السلام, be kind to your parents and join ties of kinship, your tasks will become easy for you to accomplish and your life will be prolonged. And, obey your Lord, you will be called wise. Do not disobey Him lest you be called ignorant."

Sulayman رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Only piety causes life to be prolonged."^❶

Anas رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "If anyone desires that his life should be prolonged and his provision enlarged then he should give kind treatment to his parents and join ties of kinship."^❷

How to do it

Treating parents kindly is by obeying them if their command does not contradict the *Shari'ah*, their command should be preferred to optional worship. Whatever they forbid should be shunned. They should be served well and respected and money should be spent for their needs. Voices should not be raised before them. They should not be called by their names and they should be followed when walking. If something unbearable is coming from them, it should be borne patiently.

Talq ibn Ali رحمة الله عليه narrated that the Prophet صلى الله عليه وسلم said, "If my parents or one of them was alive and they had called me, 'O Muhammad', I would have said, 'Labbayk'".

❶ Tirmidhi # 2146, Ibn Majah # 90, Musnad Ahmad # 22476.

❷ Musnad Ahmad 3/29.

even though I was offering the salah and reciting the surah al-Fatihah."

Etiquettes

Abu Ghasan Dammi رحمه الله عليه narrated that he was walking ahead of his father in Zahr ul-Hirah. Abu Hurayrah رضى الله عنه met him on the way and said, "You are contravening the sunnah. Do not walk ahead of your father. Walk behind him or to the right. Do not put anyone between him and you. If your father looks at some food, do not take it, for, he might wish to eat it. Do not stare at him. Do not sit down before he sits and do not go to sleep before he sleeps."

Abu Hurayrah رضى الله عنه said to someone, "Do not call your father by name. Do not walk ahead of him and do not sit before he does."

Taylah رحمه الله عليه informed Ibn Umar رضى الله عنه that his mother was alive. He said, "By Allah, if you speak to her gently and feed her then you shall go to paradise certainly provided you keep away from grave sins."

Hisham ibn Urwah reported that his father said about the verse (24) of surah al-Isra الرِّحْمَةَ الذَّلِيلُ مِنْ الرِّحْمَةِ {And lower to them the wing of humility out of mercy} that it calls for abstaining from what the parents desire.

Hasan Busri رحمه الله عليه said, "Kindness to parents is to spend on them what you possess, and to obey them as long as no sin is committed."

Umar رضى الله عنه said, "To make one's parents weep is to disobey them."

Preaching parents

Salaam ibn Miskin رحمه الله عليه reported that Hasan Busri رحمه الله عليه said that if parents accept their son's enjoining piety and forbidding evil then he may preach to them, otherwise not.

Response

Awwam رحمه الله عليه asked Mujahid رحمه الله عليه what he should do when the muadhdhin calls for the salah and his father also summons him. He said, "Listen to your father."

Ibn Munkadir رحمه الله عليه said, "If your father calls you and you are engaged in the salah, then respond to your father."

More duties

Abdus Samad رحمه الله عليه reported Wahb رحمه الله عليه as saying that the Injil prescribes the root of kindness to parents as the giving of their rights in full and to feed them from one's resources.

Abdullah ibn Awn رحمه الله عليه said that to look at the parents is worship.

Mother's status

Abu Hurayrah رضى الله عنه narrated that someone asked, "Who is most deserving of my good company, 'O Messenger of Allah?' He said, 'Your mother'. He asked again and got the same answer. The third time he said, 'Your father'.^① (According to the hadith, the fourth time, he said, 'Your father'.)

Miqdam ibn Ma'dikarib رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, three times, "Certainly, Allah has commanded you to give kind treatment to your mother". The fourth time he said, ".....to your father and your near relatives (according nearness) step by step."^②

Khidash ibn Sulamah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, three times I instruct everyone to treat his mother kindly". The fourth time, he named 'his father', and added, "I instruct him to treat his master, too, kindly."^③

① Bukhari # 5971, Muslim # 1-2548.

② Musnad Ahmad # 3661, Ibn Majah # 3657.

③ Ibn Majah # 3661.

Makhul said, "If your mother calls you while you are engaged in the salah respond to her. But if your father calls you and you are engaged in the salah, do not respond to him till you have finished (offering) your salah."

Paradise under mother's feet

Anas رضى الله عنه narrated that the Allah's Messenger صلى الله عليه وسلم said, "Paradise lies under the mother's feet."

Abu Abdur Rahman Sulami رحمه الله عليه narrated that someone asked Abu Darda رضى الله عنه, "My wife is Umar's daughter and I love her dearly, but my mother commands me to divorce her. What shall I do?" Abu Darda رضى الله عنه said, "I command you neither to divorce her nor to disobey your mother. But, I do say that Allah's Messenger صلى الله عليه وسلم had said that the mother is the best gate to paradise. Now, you may keep her or divorce her."

When Jahimah Sulami رحمه الله عليه sought the Prophet's صلى الله عليه وسلم permission to participate in jihad, he asked, "Is your mother alive?" He answered, "Yes". He said, "Then stay with her because paradise lies under her feet".

Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone kisses his mother's forehead then that deed blocks the passage to hell for him."

Reward on serving the mother

Anas رضى الله عنه narrated that when the Prophet صلى الله عليه وسلم was asked for permission to participate in hijad and told that his mother was alive, he said, "Please Allah very much by serving your mother. When you do that, you will be like one who has performed hajj, umrah and jihad provided your mother is pleased with you. Hence, fear Allah and treat your mother kindly."

Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "If anyone looks at his mother with loving eyes then he

gets a reward of an approved hajj". A man asked, "What if anyone looks at his mother one hundred times in a day?" He said, "Even so, because Allah gives abundant reward and He is pure."

Someone said to Ibn Abbas رضى الله عنه, "I proposed marriage to a woman but she rejected me. Afterwards another man proposed to her and she married him. My pride was hurt and I killed her. Can I atone for it?" Ibn Abbas رضى الله عنه asked, "Is your mother alive?" He said, "No". Ibn Abbas رضى الله عنه said, "Repent to Allah and try to attain nearness to Him". Then he explained, "I had asked about his mother because I do not think that there is any deed that brings one nearer to Allah as service to mother does."

Security from hell

Another person had killed someone accidentally. Only his father was alive. Umar رضى الله عنه advised him to serve his father and be kind to him. When he went away, Umar رضى الله عنه said, "By Allah, if his mother was alive and he had served her, I hope he would never have been consigned to hell."

A similar account is narrated by Ibn Abbas رضى الله عنه. A man denied water to a traveller from his pond. The traveller bound his she-camel at some distance and approached the water, but this man killed him with his sword. Then he repented and met some sahabah رضى الله عنه who caused him to lose hope of forgiveness, but Ibn Abbas رضى الله عنه said to him, "Serve your mother well. If you are sentenced to hell, Allah will put it away from you."

Mother's rank is higher

Hasan Busri رحمه الله عليه said, "The mother has two thirds share of kind treatment while the father has one-third."

Ya'qub Ujli رحمه الله عليه asked Ata رحمه الله عليه what he should do when his mother prevented him from going

for the congregational salah on a rainy night. He said, "Obey her."

Someone's mother instructed him only to offer the fard salah and fast in Ramadan and do nothing else. He sought Ata's رحمه الله عليه advice about it and he said, "Obey your mother."

Someone asked Hasan Busri رحمه الله عليه who should he obey, his father or mother, when their commands are contradictory. He said that he should obey his mother.

One door of paradise is closed

Rifa'ah ibn Iyas رحمه الله عليه narrated that when the mother of Harith Akli رحمه الله عليه died he wept and said, "A gate to paradise is closed for me."

Ka'b ibn Alqamah رحمه الله عليه narrated that Prophet Musa عليه السلام prayed to Allah to give him some commands. Allah said, "Treat your mother kindly." He asked, "Who next after her?" Allah said, "Again your mother and then your father."

Hisham ibn Hassan رحمه الله عليه asked Hasan Busri رحمه الله عليه, "I learn the Qur'an at night, but my mother waits for me for the last meal". He said, "Eat the meal with your mother. That will cool her eyes. This is better than an optional hajj."

Hasan ibn Amr رحمه الله عليه narrated that Bishr ibn Harith رحمه الله عليه said, "The children, who are near their mother so that she can hear them, are better than one who wages jihad in Allah's path. To look at the mother is better than everything."

Abu Hazim رحمه الله عليه narrated that Ammarah رحمه الله عليه often said that to look at one's own mother was worship. Imagine how it would then be to give her kind treatment.

Impossible to return their favours

Abu Hurayrah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The children cannot return the favours of their parents unless they find them enslaved and buy and set them free."^①

When anyone buys his own father, he is freed automatically, but he must speak the words for that. The hadith means to attribute the father's freedom to the children and also to emphasise that they can never repay their parents. So, it is not the aim that they should set them free. This is like the verse (40) of surah al-A'raf that entry into paradise is related to the camel going through the needle's eye.

Reward for kindness to parents

Abdullah ibn Umar رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that three travellers who took shelter in a cave from rain were trapped when a rock fell down on its mouth. They prayed to Allah to remove the rock. One of them prayed, "O I used to give milk to my parents every night before feeding my children. One night, I was late coming home and they had gone to sleep. So, I took the milk and stood by their heads without awrkening them and I did not feed my children before them though my children cried for their milk till dawn. O Allah, if You accept my deed for Your sake then let rock move to enable us to see the sky." Indeed, Allah caused an opening enough for them to see the sky. The narrator then narrated the remaining hadith.^②

Sayyidah Ayshah رضي الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said that he dreamt: "I was in Paradise and heard someone recite the Qur'an. He was

① Muslim # 1510, Tirmidhi # 1913.

② Bukhari # 5974, Musnad Ahmad # 2/116.

Harithah ibn Nu'man. This is the reward for kindness to parents. "Harithah used to serve his mother very devotedly.

Makhul narrated that a deputation of the Ash'aries came to the Prophet ﷺ. He asked them if the woman Wahrah belonged to them. They said, "Yes." He said, "Allah has admitted her to Paradise for her exceptional service to her mother. I take pride on her.

She carried her mother in severe heat though her feet were scortched. When she was tired, she rested for a while taking her mother in her lap and protecting her from the sun. After a while, she resumed the walk carrying her on her back."

Abdur Rahman ibn Samurah رضى الله عنه narrated that the Prophet ﷺ came to them in the mosque in Madinah and said, "I dreamt that the angel of death approached a man of my ummah to take away this soul. But, this man's kind treatment with his father personified and prevented the angel from that."

Spending on the parents

Abu Darda رضى الله عنه narrated that Umar رضى الله عنه narrated that they were on a mountain with Allah's Messenger ﷺ. They saw a young man in the valley below looking very pleasing. Umar رضى الله عنه said, "O Messenger of Allah, I wish this young man spent his youth in Allah's path." The Prophet ﷺ said, "O Umar, perhaps he is in Allah's path." Then, the Prophet ﷺ went to the young man and asked him, "Do you have a dependent?" He said, "Yes, my mother." He said, "Very good. Continue to serve her. Paradise lies under her feet."

Warq Ajli رضى الله عنه narrated that the Prophet ﷺ said, "The spending that is better than the spending on jihad is the children's spending on their parents."

Strenuous efforts to obey

Sayyidah Ayshah رضى الله عنها narrated that two of the Prophet's ﷺ companions were very obedient and of service to their mothers. They were Uthman ibn Affan رضى الله عنه and Harithah ibn Nu'man رضى الله عنه. Uthman said, "I have not had an enough look at my mother since I became a Muslim." As for Harithah, he even picked lice from his mother's hair.

He fed her food with his own hands. When she ordered him to do something, he never asked her to repeat, but when she was away, he asked those around to explain what she meant.

When Abu Hurayrah رضى الله عنه took leave of his mother, he stood at the door and said, "O Mother, *as-salaam u alay kum wa rahmat Allahi wa barakat uhu*." She gave him a befitting response and he would say, "May Allah have mercy on you as you brought me up."

She would answer, "May Allah have mercy on you just as you behave with me kindly in my old age." When he returned home, they exchanged similar greetings.

Abu Umamah narrated that the mother of Abu Hurayrah رضى الله عنه was blind. He used to carry her to the toilet and help her relieve herself.

Sufyan Thawri رحمه الله عليه reported that Ibn Hanfiyan رحمه الله عليه used to wash his mother's head and comb her hair and apply a hair dye.

Imam Zuhri رحمه الله عليه said that Hasan ibn Ali رضى الله عنه was very obedient to his mother. He did not have meals with her lest he ate what she intended to eat and thus come under the folds of the disobedient.

Isma'il ibn Awn رضى الله عنه reported that when the mother of Ibn Sirin رحمه الله عليه was with him, he was wholly devoted to her.

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Mother's love

Hisham رحمه الله عليه narrated that Hafsa ibn Sirin was two merciful to her son Hudhayl رحمه الله عليه. In summer, he brought bamboo sticks and peeled and dried them so that they do not emit smoke when burnt. In winter, when she offered the salah, he burnt them lightly behind her so that she felt the heat without getting any smoke him she pleaded with that he should go to his home but he continued to serve her, sometimes up to the morning. During the day, he sent to her a bowl of milk. She would say, "Son, you know that I do not drink milk during the day." He would say, "This is a very good milk. I will not give it to anyone else. You may send it to one whom you love." When he died, she was much grieved and felt the heat in her chest. One night, during the salah, she recited surah an-Nahl when she come to the verse (96), her pain and grief subsided:

”مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ“ - (سورة النحل: آيت ٩٦)

"That which is with you comes to an end, and that which is with Allah is lasting. We shall certainly recompense those who persevere their reward according to the best of what they used to do."

Examples of obedience

Anas ibn Nadr Ashja'i رحمه الله عليه narrated that one night the mother of Abdullah ibn Mas'ud demanded water. By the time he brought it, she had gone to sleep. He stood by her till morning, holding the glass of water.

Zabyan ibn Ali Thawri رحمه الله عليه also stood all night at his mother's feet when he was fatigued, he stood resting on his two slaves.

He had also taken her to Makkah. When the days were hot he collected water from a well into a leather container and requested his mother to derive its coolness.

Muhammad ibn Abdur Rahman ibn Abu Zinad رحمه الله عليه was very obedient to his mother. Whenever his mother called him, he ran to her and stood before her. Then he did what she demanded but never asked her to repeat her words. He would get others around to explain to him.

When the mother of Awn ibn Abdullah رحمه الله عليه called him, his voice became loud in answer. So, he atoned for it by releasing two slaves.

Abu Bakr ibn Ayyash رحمه الله عليه narrated that Mansur رحمه الله عليه used to deliver sermon and, sometimes his mother who was quick-tempered called and scolded him. He never replied but kept his head bowed.

Examples of service to parents

Sufyan ibn Uyaynah رحمه الله عليه narrated that a man returned from a journey and found his mother engaged in salah. She was standing so he did not sit down. She sensed it and prolonged her recital so that he would gain a greater reward.

Umar ibn Dharr رحمه الله عليه narrated when his son died that he kept behind him during daytime but ahead of him in the night and never slept on the roof above him.

Mu'alla ibn Ayyub رحمه الله عليه narrated that Mamun Rashid رحمه الله عليه said that Fadal ibn Yahya served his father more than anyone he ever saw. Once, his father Yahya and he were in prison and could not get warm water to perform ablution. Fadal filled a vessel with water and burnt a candle under it all night so that the water might get warm for his father.

Some one, else reported that when the jail warden learnt of it, he confiscated the candles. So, Fadl placed the vessel

full of water on his belly all night and gave it to his father in the morning. It was less cold by that time.

Ka'b Ahbar رحمه الله عليه narrated that Three men of Banu Isra'il decided to recount the major sins that they had committed. One of them said, "When my garment was soiled with urine, I did not cut off the impure portion in whole. This was my grave sin,"

The second man said, "I was with a friend when a tree came between us and as I approached from the other side, he was scared. So, I told him that Allah was between him and me."

The third man said, "One day my mother called me. I answered her but she did not hear me and came towards me in a rage. She hit me with stones. I took a stick and sat down before her that she might strike me with it but she was frightened of it. Suddenly, a wig of a tree struck her face and she was injured. This was my gravest of sins."

Disobedience of parents is a grave sin

Abu Bakrah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The major sins are: to associate something with Allah, to disobey the parents." He had been reclining, but sat up straight and said, "Beware! to give false testimony." He repeated these words again and again till they hoped that he would stop.❶

Anas رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The major sins are to ascribe partner to Allah, disobey parents and slay someone unjustly."❷

Ibn Amr رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The major sins are to associate something with Allah, to disobey parents and to kill someone unjustly."❸

❶ Bukhari # 2654, Muslim # 87, Tirmidhi # 1908.

❷ Bukhari # 2653, Muslim # 88, Tirmidhi # 1211, Nasa'i # 4016.

❸ Bukhari # 6675, Tirmidhi # 3032.

The Prophet صلى الله عليه وسلم said, "One who disobeys his parents, confirmed alcoholic and a denier of predetination will not enter Paradise."

Ibn Amr رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "On the day of resurrection, Allah will not look at three people: one who is disobedient to parents, an alcoholic and one who brags about his favours."

Abi Hurayrah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "There are four people for whom Allah has a right neither to admit them to Paradise nor to let them taste its blessings: an alcoholic, one who consumes interest, one who usurps the property of an orphan and one who is disobedient to his parents."

Obedience is necessary

Zayd ibn Arqam رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "If anyone begins the morning with his parents pleased with him then he really begins it with the gates of Paradise opened for him. And if anyone commences the evening with his parents pleased with him, then he actually commences it with the gates opened for him. But, if anyone's parents are displeased with him in the morning, then the gates of hell are opened for him in the morning. And if one of his parents is displeased with him, then one gate (of hell) is opened." Someone asked, "Even if the parents wrong him?" He repeated three times, "Even if they wrong him."

Amr ibn Murrah Juhanni رضي الله عنه narrated that someone submitted, "O Messenger of Allah. I bear testimony that no one is worthy of worship besides Allah and that you are His Messenger. I offer the five-Times salah, pay the zakah and fast in Ramadan." The Prophet صلى الله عليه وسلم said, "If anyone dies in this manner then, on the day of resurrection, he will be with the Prophets, the truthfals, the martyrs and the righteous like this, putting his two fingers together, "provided he has not disobeyed his parents."

Or, to hell

Abu Hurayrah رضى الله عنه narrated that one day, the Prophet صلى الله عليه وسلم said, 'Aameen,' three times as he climbed the pulpit. Afterward, when he came down, someone asked him the reason and he said, "Jibr'il عليه السلام had come and said, 'He who finds the month of Ramadan but does not gain forgiveness, may Allah deprive him (of mercy),' I said, 'Aamee' He said, 'If anyone has his parents, or one of them, and does not treat them kindly, then may Allah deprive him (of mercy).' I said 'Aameen'. And, he said, "If your name is mentioned in someone's presence but he fails to invoke blessing on you, then may Allah deprive him.' I said, 'Aameen'."

Abu Tufayl رحمه الله عليه narrated that someone asked Ali ibn Abu Talib رضى الله عنه, "Has Allah's Messenger صلى الله عليه وسلم taught you something exclusively that he has not disclosed to anyone else?" He said, "No, nothing like that except for the commands that I have in the scabbard of my sword." Then, he brought them out of it. They were: Allah has cursed one who slaughters an animal for other than Him. Allah has cursed one who steals the landmarks. Allah has cursed one who disobeys his parents.❶

Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said twice, "May his nose be dusty." When asked, "Whose?" he said, "One who has his parents or one of them alive in their old age yet he goes to hell."❷

Cursed is he who abuses parents

Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Cursed is he who reviles his parents." He said so three times.

❶ Muslim # 43-1978, Nasa'i # 4422.

❷ Muslim # 2551.

Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "From above the seven heavens, Allah has cursed seven of His creatures. (One of whom is): he who disobeys his parents."

Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Allah does not accept the salah of one whose parents are displeased with him provided they do not wrong him."

Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "He who pleases his parents has pleased Allah but he who displeases them has displeased Allah."

Disobedient deserves not forgiveness

(Sayyidah) Ayshah رضى الله عنها narrated that the Prophet صلى الله عليه وسلم said that Allah says to one who is disobedient to his parents, "You may perform any kind of deed, I shall not forgive you." And, to the obedient. He says, "You may perform whatever deed you like, I shall forgive you."

Abu Bakrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Allah defers punishment for sins till the day of resurrection except to one who is disobedient to his parents to whom He gives retribution promptly in this world."

Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that Allah revealed to Prophet Musa عليه السلام, "To utter a word of disobedience to parents is very serious in My sight." Prophet Musa عليه السلام explained to his people that it is to say to the parents, "I am not present."

A wise man suggested that one should not befriend a person who disobeys his parents because he cannot be loyal having disobeyed him who has more right on him.

Ill omen for the disobedient

Abdullah ibn Abu Awfa رضى الله عنه narrated that the Prophet صلى الله عليه وسلم was told of a young dying man who

could not recite the kalimah, though he had recited it when healthy. When the Prophet صلى الله عليه وسلم met him and asked, he said that he was unable to recite it because he had been undutiful to his mother. The Prophet صلى الله عليه وسلم summoned his mother and asked her, "What do you say if we kindle a fire and you do not intercede for him, we shall put him into it?" She said, "I call Allah and His Messenger to witness that I am pleased with him." The Prophet صلى الله عليه وسلم asked the young man to recite the kalimah and he did it promptly. The Prophet صلى الله عليه وسلم said, "All praise belongs to Allah Who saved this young man from the Fire because of me."

A didactic story

Maalik ibn Dinar رحمه الله عليه narrated that while performing the tawaf of Bayt Allah, he wondered whose hajj would be approved out of the very many pilgrims and whose not. He dreamt that night that the hajj of all the people had been approved save one man's. He wondered if he was that man and was fearful. Next night, he dreamt that the man was from Khurasan with the name of Muhammad ibn Harun Balkhi. In the morning, he met the pilgrims from Khurasan who told him that this man was an ascetic and a qari who fasted by day and worshipped Allah by night since forty years and he could be somewhere in the wilderness of Makkah.

Maalik ibn Dinar رحمه الله عليه managed to trace him in a desolate place. His right hand was suspended on his neck and tied with two ropes to his leg. He performed the *ruku'* and *sajdah* in that condition. When Maalik رحمه الله عليه introduced himself to him, he asked him about the dream saying that for forty years, someone met him every year to narrate to him a dream about him.

Then he narrated to him how he had killed his mother in a state of intoxication. "She reprimanded me, saying, 'This

is the first night of Ramadan and you are drunk.' I hit her with my first and she cursed me and I picked her up and threw her. She fell into the oven and was burnt. My wife pushed me into the room and bolted it. When I was sober in the last portion of the night, my wife did not pay proper attention to me and said that I had killed my mother. I broke open the door and found my mother burnt down in the oven

I cut off my right hand and pierced a hole in my neck and tied through it and then to my leg. I gave away in charity the eight thousand dinars that I possessed before sunset that day and set free my slave. I dedicated all my hours to worship of Allah and I fast during the day and I offer salah all night since forty years. I perform hajj every year and a saint like you dreams about me every year." Maalik رحمه الله عليه slapped him and scolded him and went away from him.

Muhammad ibn Harun raised his hand in prayer, "O You Who put away grief and anxiety, Who accept the prayer of the distressed, I seek refuge in Your pleasure from Your displeasure, in Your pardon from Your chastisement. I have not lost hope nor given up my prayer."

That night Maalik ibn Dinar رحمه الله عليه dreamt someone chiding him, "O Maalik, do not cause the people to be dejected of Allah's mercy. Allah has conveyed to Muhammad ibn Harun that his supplication is accepted. Go, tell him that on the day of resurrection the hornless sheep will take revenge from the horned and he will face his mother. He will be flung into the fire and then joined with his mother."

The nature of disobedience

Abdullah ibn Umar رضى الله عنه said that to make the parents weep is to disobey them.

Amr ibn Zubayr رضى الله عنه said the same thing about one who stares at them.

Muhammad ibn Sirin رحمه الله عليه included in that walking ahead to them unless it is to remove hurdles, calling father by name.

Mujahid رحمه الله عليه said that if a father beats his son, he must not try to hold his hand.

Hasan Busri رحمه الله عليه included in it a person's arguing against his father in the presence of a king.

Farqad رحمه الله عليه said, however, that to look towards the parents is worship but not to stare or speak in their presence, or walk by their sides. One must answer them when they call and obey their command and be submissive.

Yazid ibn Abu Habib رحمه الله عليه included in it arguing with parents. Ka'b Ahbar رحمه الله عليه said that it is to ignore their command and to contradict them.

Prayers of parents

Abdullah ibn Mas'ud رحمه الله عليه narrated that the prayer of three is not rejected: a father's, one who is oppressed and a traveller's.

Hasan رحمه الله عليه also said that parents' prayer augments wealth and children. A father's prayer is a means of deliverance.

Mujahid named the three as a father, an oppressed and one who testifies that there is no god but Allah. There is no hindrance between a father's prayer and Allah.

Release from captivity

Abu Abdur Rahman رحمه الله عليه narrated from his father that a woman said to Mukhallid ibn Husayn رحمه الله عليه that her son was taken captive by the Romans and she had only the small house in which she lived. He prayed for her. She returned after a few days with her son. The young man said to him, "One day," (he specified the same hour when the shaykh had prayed), "My fetters broke open. They repaired them but again they broke. They took me to their priest who asked me whether I had a mother. When I said, 'Yes', he said that her prayers were having the effect and they had no alternative but to release me. They gave me some provision and sent me to the Muslims."

If parents curse

Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The prayer of three people is accepted without doubt: the wronged one, the traveller and the parents when they pray against their offspring."^①

Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم mentioned the account of Jurayj, the monk. He was occupied in worship in his monastery. There was a shepherd around and a prostitute who visited the shepherd now and then. Once Jurayj's mother came and called him repeatedly but he did not interrupt his salah. She flew into a rage and said, "May you see an evil woman before you die."

The woman bore a child and accused Jurayj of being its father. The people pulled down his monastery and tied him by the neck and took him to the prostitutes. He smiled at the women and asked the king what the evil woman said. Then Jurayj asked the child, "Who is your father?" The child answered, "The shepherd."

① Tirmidhi # 3459, Ibn Majah # 3862, Musnad Ahmad # 7513.

The king was stunned and offered to rebuild a golden monastery, but Jurayj, "Rebuild it as it was." He disclosed to the king that he had smiled because his mother's prayer against him was accepted, and he related the story.^①

To absolve oneself

Anas Juhanni narrated from his father that the Prophet صلى الله عليه وسلم said, "Allah will neither speak to some people nor look at them on the day of resurrection. Those who absolve themselves of their parents and those who absolve themselves of their children and he who is ungrateful to one who has favoured him but he absolves himself of him."^②

Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "If anyone rejects his offspring on seeing them then Allah will put a screen between Him and that man and disgrace him before the earliest and the latest."^③

To attribute oneself to a stranger

Ali رضى الله عنه said during sermon, "If anyone presumes that we recite something other than Allah's Book and the sahfah then his presumption is false. It is in the sahfah that Allah's Messenger صلى الله عليه وسلم said, "If anyone ascribes himself to another than his father or a slave attributes his ownership to another than his master, then on him is the curse of Allah the angels and all the people. And Allah will not accept his worship whether obligatory or supererogatory."^④

Sa'd narrated a similar hadith of one who knowing ascribes parentage to someone else. Abu Bakrah confirmed it."^⑤

① Bukhari # 1206, Muslim # 8-2550, Musnad Ahmad # 2/307.

② Musnad Ahmad # 4/440.

③ Abu Dawud # 2263, Ibn Majah # 2743.

④ Bukhari # 1870, Muslim # 20-1370.

⑤ Bukhari # 6766, 6767, Muslim # 63.

Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Do not shy away from your father. One who does it gets nearer disbelief."^❶

Getting parents abused

Abdullah ibn Amr رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "It is among the major sins to curse and revile one's own parents If anyone reviles another's father then he will hit back on his father and so too they will revile one another's mother."^❷

Taking back gift

Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "One who believes in Allah and the last Day, (should know that) it is not lawful for him to take back a gift, but a father may."^❸

Ibn Umar رضى الله عنه and Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "It is not lawful for anyone to take back a gift, but a father may take it back from his son."^❹

After death of parents

Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "When anyone dies all his deeds are cut off except three kinds of deeds: a perpetual charity, the profitable knowledge and pious offspring who pray for him."^❺

Anas ibn Maalik narrated that the Prophet صلى الله عليه وسلم said "There are seven things whose reward one fetches even after death.

❶ Bukhari # 6768, Muslim # 621.

❷ Bukhari # 5973, Muslim # 146-90, Musnad Ahmad 2/164, Abu Dawud # 5141, Tirmidhi # 1909.

❸ Abu Dawud # 3539, Musnad Ahmad # 2/27.

❹ Muslim # 4-1631, Tirmidhi # 1381, Abu Dawud # 2889.

- (i) The knowledge that he imparted.
- (ii) The stream that he had dug, that be imparted.
- (iii) The well that he had dug.
- (iv) The trees that he had planted.
- (v) The mosque that he had built.
- (vi) The Qur'an whose copies he got printed, and
- (vii) The offspring that make istighfar for him."

Ubayd رحمه الله عليه reported from his father that when someone asked the Prophet صلى الله عليه وسلم whether he could do anything for his parents after their death, he said, "There are four things: to pray for them, to make *istighfar* for them, to make good their promises and to respect their friends and to keep ties of kinship intact with those with who they are joined only for their sake."

Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Allah elevates the rank of His pious slave by one degree in Paradise. He asks, "O my Lord, why is it?" He says, "Your children made istighfar for you."^❶

Mu'adh ibn Jabal رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "As for one who recites the Qur'an and abides by it Allah will place a crown on the heads of each of his parents on the day of resurrection, such that its light will be **letter** than the sun's rays that reach the homes of the earth. What then do you think of one who does this deed?"

Abu Kahil رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "If anyone gives kind treatment to his parents during their life time and after their death, then Allah binds Himself to please him on the day of resurrection." When asked, he explained that after death he should make istighfar for them and not abuse anyone else's parents lest they give a rejoinder and abuse his parents.

❶ Ibn Majah # 3660, Musnad Ahmad # 2/509.

Ibn Abbas رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The gift from the living to the dead is to make istighfar for them."

Consigning reward of sadaqah

Amr ibn Shu'ayb رحمة الله عليه narrated on the authority of his father and grandfather that the Prophet صلى الله عليه وسلم said, "Everone of you may give sadaqah for his parents if they are Muslims. This will fetch a reward for them while the reward of the giver will not diminish."

Ibn Abbas رضي الله عنه narrated that the mother of Sa'd ibn Ubadah رضي الله عنه died in his absence. When he came, he asked, "O Messenger of Allah, may I give some charity on her behalf that she might earn reward for it?" The Prophet صلى الله عليه وسلم said, "Yes. She will get the reward." So he gave away his garden and made the Prophet صلى الله عليه وسلم a witness to it.❶

Abu Hurayrah also narrated a similar hadith of a man asking the same question for his mother❷

Ibn Abbas رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "If anyone performs hajj on behalf of his parents or repays the debt to a creditor then, on the day of resurrection, he will be raised with the pious."

Kind treatment of relatives and friends of parents

During a journey, Ibn Umar رضي الله عنه met a villager who was a friend of Umar رضي الله عنه. So, he gave him a donkey to ride and his own turban. Then he said to someone who said, "Two dirhams were enough for the villager," that the Prophet صلى الله عليه وسلم had said, "Give kind treatment to the

❶ Abu Dawud # 2882.

❷ Musnad Ahmad # 1/380.

friends of your father and do not sever ties of kinship with them otherwise Allah will extinguish your light."

Nafi' رحمة الله عليه reported that when Abu Hurayrah رضي الله عنه visited Madinah, Ibn Umar رضي الله عنه met him and they resolved to join ties of kinship because their fathers had been friends.

Umar ibn Khattab رضي الله عنه said that if anyone likes to show kind treatment to his dead parents then he must join ties of relationship with his father's friends.

Visiting graves of parents

Abu Hurayrah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم visited his mother's grave. He wept and made the others weep too.❶

Abu Bakr رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "If anyone visits the graves of his parents, or one of them, on Friday and recites surah Yasin then he will be forgiven."

Ibn Umar رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "If anyone visits his mother's grave or one of her relatives grave then a reward of an accepted hajj is written down for him. If he dies regularly visiting his parents graves, then the angels will visit his grave."

The mother of Uthman ibn Sawdah رحمة الله عليه was a saintly woman. She was called an ascetic. When death was near, she raised her eyes to the heaven and prayed, "O my treasure of deeds and O You Whom I trust, do not despain me at the time of death and do not involve me in terror in the grave." Uthman رحمة الله عليه visited her grave every Friday and prayed for her as also for the other grave dwellers, and he made istighfar for them. One night, he dreamt that his mother said, "Son, I am very well, Flowers are spread and pillows are placed for me till the last day, praise belongs to

❶ Muslim # 976, Abu Dawud # 3234.

Allah. Do not give up your visits to my grave and prayers for me. I am pleased when you come as are the other grave dwellers."

Fadl ibn Mawfiq رحمه الله عليه also narrated about his visits to his father's grave. His father waited for him to come and was pleased when he came. He could see him coming past the bridge.

Joining and severing ties of relationship

Anas رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "He who wishes that his life span should be prolonged and provision enlarged must fear Allah and jointies of relationship."^①

Ali رضي الله عنه narrated that the Prophet صلى الله عليه وسلم (and he said as in the foregoing adding) "and wishes his difficulties should be removed."

(Sayyidah) Ayshah رضي الله عنها narrated that the Prophet صلى الله عليه وسلم said, "Joining ties of relationship, good manners and kind treatment of neighbours cause prosperity in homes and prolong the life-span."^②

Abu Umamah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Pious work is a means to avert difficulties. Giving charity secretly cools the wrath of Allah and joining ties of kinship prolongs one's life."

Abu Sa'eed Khudri رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Five people will not enter Paradise: an alcoholic, a believer in sorcery, one who severs ties of kinship, and a soothsayer."^③

Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The deeds of every person are

① Musnad Ahmad # 3/229.

② Musnad Ahmad # 6/159.

③ Musnad Ahmad # 2/483.

kinship are rejected,"^④

Abu Hurayrah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "When Allah created the creation, ar-Rahm stood up and pleaded, "O Allah, I seek refuge in You from one who severs ties of relationship." Allah said, "Are you not pleased that I should join him who joins you and sever with him who severs you?" You may read (the verses 22-24) of surah Muhammad.

”فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ۚ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ ۚ أَفَلَا يَتَذَكَّرُونَ ۚ الْقُرْآنُ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا“ (سورة محمد: آيت ۲۲-۲۴)

"If you turn away, then is it to be expected of you anything but that you would do corruption in the land and sever ties of kinship? Those are they whom Allah has cursed, so He has made them deaf and blinded their sights. Do they not ponder the Qur'an, or are there locks on their hearts?"^⑤

(Sayyidah) Ayshah رضي الله عنها narrated that the Prophet صلى الله عليه وسلم said, "Ar-Rahm hangs by the Throne and says, 'May Allah join who joins me and sever who severs me.'"^⑥

Abu Bakrah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The sin for which Allah punishes its perpetrator promptly in this world, although he will also have punishment in the hereafter is severing ties of kinship."^⑦

Abu Awfa رحمه الله عليه said, "The people who are accustomed to sever bonds of relationship are deprived of mercy."

Easy entry into Paradise

Abu Hurayrah رضي الله عنه narrated that he said to the Prophet صلى الله عليه وسلم, "O Messenger of Allah, when I see you, I feel happy at heart and my eyes are cooled. Do tell me about the creation of everything." He said, "Everything was

① Musnad Ahmad # 3/14, The Fifth is not mentioned.

② Bukhari # 5989, Muslim # 17-2555.

③ Bukhari # 4830, Muslim # 16-2554, Musnad Ahmad # 1/191.

④ Tirmidhi # 2519, Abu Dawud # 4902, Ibn Majah # 4211, Musnad Ahmad # 4902.

created from water." He requested, "Teach me a deed that will take me to Paradise." The Prophet ﷺ said, "Feed food, spread the salaam, join ties of relationship and offer the salah in the night when the people are asleep. You will enter Paradise in peace."

Breaking bonds of kinship calls for punishment

Anas رضى الله عنه narrated that the Prophet ﷺ said, "A people spent their night in eating and drinking and merry-making. When it was morning, their complexion was transformed to that of apes and swines and they were punished by swallowing into the earth. When other people arose in the morning,

They commented, "So-and-so was swallowed into earth in the night, the house of so-and-so was sunk in the earth." Such stones were hurled on them from heaven as were hurled on the people of Lut. The violent winds that had destroyed the tribes of Aad blew on them. The punishment followed wine-drinking, singing woman, interest-taking and severing ties of kinship."

Abu Bakrah رضى الله عنه narrated that the Prophet ﷺ said, "Joining ties of relationship is a pious deed whose reward is awarded promptly. When members of a house join ties of kinship mutually, their wealth and properties and offspring are multiplied."

Sulayman ibn Aamir رضى الله عنه narrated that he said, "O Messenger of Allah, my father used to join ties of relationship, honour his promise and hospitable to guests." The Prophet ﷺ asked, "Did he die in pre-Islamic times?" He said, "Yes." The Prophet ﷺ said, "These deeds on his part are not beneficial to him. Of course, his offspring will gain profit from them."

They will never be disgraced and dejected and will never be helpless and needy. ❶

THE END

Glosaary

aalim:	Scholar.
aameen:	O Allah, accept our prayer.
abu:	Futher of, also used for kunyah.
adhan:	Call to congregation salah.
ahlus sunnah wa al-jama'ah:	the sunnis.
Allahu Akber:	Allah is the Greatest.
asr:	Afternoon salah.
banu:	Children of tube.
bayt Allah:	House of Allah.
bayt ul-Maqdis:	Jerusalem.
bint:	Daughter of.
birr:	Piety, kindness.
dhawil arham:	Uterine relations; distant relatives in English law.
dhikr:	Remembrance, mention.
dn'a:	Supplication.
fajr:	Salah of dawn.
faqih:	Jurist, jurisprudent.
fard alal kifayah:	An absolute obligation which if discharged by some, the others are absolved of it.
fard:	Absolute obligatory duty.
ghayr mahram:	Not mahram.
hadith:	Sayings, deeds and tacit approval of the Prophet ﷺ.
hafiz:	One who has committed to memory (the Qur'an, hadith, etc.).
hajj:	The prescribed pilgrimage.
halal:	Lawful.
hanafi:	
shafi':	Are four schools of thought named after the four imams.
maaliki:	
hanbali:	
haram:	Unlawful, sacred.
hijrah:	Emigration, from Makkah to Madinah by the

	Prophet صلى الله عليه وسلم marking the beginning of the lunar (Islamic) calendar.
ibn:	Son of.
ihsan:	Kindness, gentleness.
imam:	Leader, prayer leader.
imams:	They are: Abu Hanifah, Shafi', Maalik and Ahmad ibn Hanbal.
isha:	salah at onset of night.
istighfar:	To seek forgiveness of Allah.
jihad:	To fight in Allah's cause, strenuous effort.
ka'bah:	The sacred mosque, House of Allah.
kalimah:	Expression, the declaration of unity of Allah.
khalifah:	Caliph.
khilfah:	Caliphate.
khulafa:	Pl. of khalifah.
kunyah:	An honorific name, like Abu or Umm etc.
maghrib:	Salah at sunset, west.
mahram:	A close relative like father, mother, brother, sister with whom one can never marry; after marriage, the spouses are also mahram; sacred, inviolable.
mashaf:	Copy of Qur'an.
mawlana:	Our master, also a title of respect for the learned.
mu'adhdhin:	One who sounds the adhan.
muhaddith:	Scholar of hadith.
qadi:	Judge.
Qur'an:	Book revealed by Allah to the Prophet صلى الله عليه وسلم.
rahm:	Womb, relationship, blood relative.
Rahman (ar):	The Compassionate, one of Allah's names.
raka'ah:	Unit of salah.
raka'at:	Plural of raka'ah.
raqa'iq (riqq):	Pity.
sadaqah:	Charity both optional and zakah.
sahabah:	(Pl. of sahabi).

sahabi:	Companion of the Prophet صلى الله عليه وسلم
sahifah:	A small book.
salah:	Regular prayer prescribed five times a day and also the optional.
sayyidah:	Word of respect for women.
sayyiduna:	Word of respect for men.
shaddah:	Diatrical mark of emphasis and repetition of a letter.
shari'ah:	Islamic code of law.
shaykh:	Learned man, old man.
shukr:	Gratitude.
sirah:	Biography (for the Prophet صلى الله عليه وسلم).
sunnai:	The path The people who accept the four caliphs, the six books of hadith and follow one of the four imams, the people of the path.
surah:	Chapter of the Qur'an.
tabi'un:	Successor of the sahabah.
tafsir:	Exegesis.
tasbih:	Rosary, Glorification.
tawaf:	Circumambulation of the ka'bah.
tawbah:	Repentance.
ulama:	Scholars.
umm:	Mother of, also used for kunyah.
umrah:	The optional pilgrimage.
uquq:	Disconnection, breaking bonds of kinship, disobedience to parents.
usul:	Root.
wajib:	Obligatory duty.
witr:	Obligatory salah after isha.
zakah:	prescribed chaity.
zuhd:	asceticism.
zuhr:	Midday salah.

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	Prophet صلى الله عليه وسلم marking the beginning of the lunar (Islamic) calendar.
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tafsir:	Exegesis.
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zakah:	prescribed chaity.
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These are two books of the same title *Birr-ul-walidayn* (Kindness to Parents) by Tartushi and Ibn Jawzi.

Allah has prescribed kindness to parents, to obey them and to look after them. Right after calling upon the creatures to worship Him alone without ascribing partners to Him, He calls upon them to be kind to parents.

These books deal with the subject thoroughly. They quote relevant verses of the Quran and the sayings of the Prophet ﷺ. The books are interspersed with examples and real life accounts. There is, for example, the case of a monk who did not respond to his mother promptly and she cursed him. The rulings the jurists are also given.

These are must read books, especially given the current atmosphere when parents are neglected without compunction.

Darul-ishaat takes pleasure in adding to its publications for the readers of books on Islam.